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Mahatma Gandhi



"मेरे जीवन पर मुख्यता से श्रीमद् राजचन्द्र की छाप पड़ी है। महात्मा टाल्सटॉय और रस्किन की अपेक्षा भी श्रीमद् राजचन्द्र ने मुझपर गहरा प्रभाव डाला है।"

महात्मा गांधी

(राजचन्द्र-जयंती के समय के उद्गार)

"मेरे जीवन पर श्रीमद् राजचन्द्र भाई का ऐसा स्थायी प्रभाव पड़ा है कि मैं उसका वर्णन नहीं कर सकता। उनके विषय में मेरे गहरे विचार हैं। मैं कितने ही वर्षों से भारत में धार्मिक पुरुष की शोधमें हूँ परन्तु मैंने ऐसा धार्मिक पुरुष भारतमें अब तक नहीं देखा जो श्रीमद् राजचन्द्र भाई के साथ प्रतिस्पर्द्धामें खड़ा हो सके। उनमें ज्ञान वैराग्य और भक्ति थी; ढोंग, पक्षपात या राग-द्वेष न थे। उनमें एक ऐसी महती शक्ति थी कि जिसके द्वारा वे प्राप्त हुए प्रसंग का पूर्ण लाभ उठा सकते थे। उनके लेख अंग्रेज तत्त्वज्ञानियोंकी अपेक्षा भी विचक्षण भावनामय और आत्मस्पर्शी हैं। यूरपके तत्त्व ज्ञानियोंमें मैं टाल्स्टॉयको पहली श्रेणी का और रस्किन को दूसरी श्रेणी का विद्वान् समझता हूँ; पर श्रीमद् राजचंद्र भाई का अनुभव इन दोनों से भी बढ़ा-चढ़ा था। इन महापुरुषके जीवनके लेखों को आप अवकाशके समय पढ़ेंगे तो आप पर उनका बहुत अच्छा प्रभाव पड़ेगा। वे प्रायः कहा करते थे कि मैं किसी बाड़े का नहीं हूँ और न किसी बाड़े में रहना ही चाहता हूँ। ये सब तो उपपन्थ-मर्यादित-हैं और धर्म तो असीम है कि जिसकी व्याख्या ही नहीं हो सकती। वे अपने जवाहरात के धंधेसे विरक्त होते कि तुरंत पुस्तक हाथ में लेते। यदि उनकी इच्छा होती तो उनमें ऐसी शक्ति थी कि वे एक अच्छे प्रतिभाशाली बैरिस्टर, जज या वाइसराय हो सकते। यह अतिशयोक्ति नहीं किन्तु मेरे मन पर उनकी छाप है। इनकी विचक्षणता दूसरे पर अपनी छाप लगा देती थी।"

महात्मा गाँधी।

(सभापतिकी हैसियत से अहमदाबाद की 'राजचंद्र-जयंती' के समय के उद्गार)

आभार

परम कृपालुदेव
श्रीमद् राजचन्द्र प्रणीत 'आत्म-सिद्धि' का
यह अंग्रेजी अनुवाद प्रकाशित करनेकी
अनुमति प्रदान करनेके लिए हम
जे एल जैनी ट्रस्ट, इन्दौर के
बहुत आभारी हैं।

—प्रकाशक

FOREWORD

Srimad Rajchandra was a very great soul His Religion was Peace and Compassion His consciousness was Universal It embraced Time in its Eternity Space in its Infinity, and Soul and Matter in their never-ceasing modifications in Rest and Motion This Poet-Jeweller (for Rajchandra was a Kavi and also a dealer in Jewels) realised and idealised the 3 great Human Jewels of Firm Faith True Knowledge and Pure Conduct His compassion compelled him to share his spiritual achievements with his weaker sisters and brethren This he did in *Atma Siddhi* or self realisation The Passions and Emotions, the Hopes and Despair, the Love and Hatred the Tears and Smiles, are the same for all men and women and in all ages They brighten and break the Human heart equally in all latitudes and in all periods of history They weave the chequered garment of Sin and Sorrow, Virtue and Vice Frailty and Folly which clothe our weak and erring sisters and brothers everywhere Consciousness is unkillable When we err it smites us Under its whip hope deserts us Our doom faces us sternly and we seem lost



श्रीमद् राजचन्द्र

not only for now, *but for ever* Thus our own sin seems to claim us for infinity But this is wrong. The law of Cause and Effect is inexorable but scrupulously just One sin merits only one punishment Neither more nor less So there is room for repentence and reform Theology terms it Grace and Forgiveness But Rationalism calls it the triumph of enlightened altruism over an erroneous yielding to narrow and selfish temptation It is useful to make this clear to encourage the drooping heart of the sinner to point out to the ever burning fire of Hope and Faith and Goodwill, to set the weary and distressed pilgrim once more on the path to God This is what self realisation aims at doing

The text is slightly, only slightly technical But in the notes I have tried to give the cosmopolitan spirit in which, I believe Rajchandra conceived the verses

I am sure that carefully read the small book will be a sure guide and solace to many and many a sore footed man and woman on the rough road of life

HIGH COURT,
INDORE
January 1923

J L JAINI

CONTENTS

ATMA—SIDDHI

or

SELF-REALISATION

I

Introductory

Author s Life-Srimat Raj Chandra Poet of a hundred simultaneous functionings of the mind was born in 1868 at Vavania From early boyhood Raj Chandra was brilliant and attracted attention by his prodigious memory, and poetic power

At the age of 19, he came to Bombay and after four or five years became a jeweller He was very successful and needless to add perfectly scrupulous in a most unscrupulously money-making world

But all the same his whole mind was con stantly turned inwards to his soul Hence the several books which he produced For example —

Atma-Siddhi was written in 1895-6 at Nadiad in Gujerat After a short time but having lived a true and useful life he passed away at young age of 32 in 1901

II

Motive of the Book

The motive of the book is given in verse 3 Love is the most Universal religion Sacrifice and self forgetfulness are its features Ready straight forwardness is its never failing sign Compassion, Daya Ahimsa are merely the religious paraphrase of this divinest power in the human breast This is the fire which burnt Moses into a prophet this the thrill which surged up in the pure heart of Christ and welled forth from him as Faith Hope, Love and Charity, this, the voice which sent Mahomed into founding Mahomedanism, this, the motive power which made Buddha bless the world with his wheel, and Mahavira make all Humanity for ever grateful for giving it the most lucid scientific, unmisunderstand able doctrine of right belief right knowledge and right conduct The same spark scintillated in Raj Chandra and impelled him to call to right Faith and pure life, a nation and a world which wallowed and beast like almost gloried, in a doubtful perverse ignorant loose wrong belief, and shameless unrestra- ined, vowless, foolish un-souled, material,

muddy earthy lives He exposed and condemned at once the smatterers of dry theology, and the pursuers of mere religious rites One set knew the right and yet the wrong pursued the other took the chaff for the grain or hugged a lifeless mummy as a living deity of purity and power It is to save these mere ritualists and devotees of barren knowledge from themselves and the world from their hell wards taking example and precept, that Compassion impelled Raj Chandra to lay bare the almost *entirely hidden* path of Truth for the lonely seeker after Truth In Atma-Siddhi the Ideal self pursuit, self realisation self absorption is emphasised Its beauty is chiselled out of the rock of Deluded Passionate, careless wrong belief Wherever Raj Chandra got it he had a clear lucid visible knowledge of the Truth about the pure Soul *e g* verse 98 is of classic cut and clearness

The plan of the book -The book consists of 142 verses, divided into 8 parts as follows -

Part	Verse	
I	1-8	It introduces the subject by laying down the necessity of self-knowledge, the scarcity of the way to it causes which prevent its

Part	Verse	
II	9-13	The necessity of a true Teacher and his qualities He must be obeyed
III	14-22	Duties of a true Pupil He must be a Soul-seeker He must give up vanity, bias for the caste or creed of his birth if, and in so far as it is not right
IV	23-33	The characteristics of a vain untrue pupil who seeks to gratify his own vanity and whims
V	34-41	Characteristics of a true pupil
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		3 The Soul (in its embodied condition) is the doer of Karmas
		4 The Soul (in its embodied condition) is the enjoyer of the fruits of Karmas
		5 The Soul can gain Liberation
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III

The Thesis in Brief

Self-realisation implies that there is a SELF which is unrealised and which can and ought to be realised The SELF is the soul, the everlasting ego *Its being unrealised means that it* is hampered and deluded by the Karmas which it does and the fruits of which it experiences The *doing is by choice the experiencing is* by compulsion The realisation of the Soul is Liberation It is possible There are means *of it and it is a duty to try to realise it* Thus we get the following 6 propositions —

1 The Soul is
2 The Soul is eternal
3 The Soul is the doer of Actions
4 The *Soul* enjoys the fruit of Karmas
5 There is liberation
6 There is means of liberation

Now we proceed to consider the propositions one by one

1 The Soul is

The first proposition is of the greatest importance as it is also of the utmost meta physical difficulty It is obvious, because the Soul and none else is the knower and in any form of knowledge of the Soul, the soul itself is both the subject and object of conation and knowledge Nor is there any figure or analogy known to us which is parallel enough to illustrate or elucidate it One of the nearest is that of the eye which is the sole seer and which sees everything else and also itself But there it ends for the soul sees itself by itself but the eye sees itself through something else *e g* a glass or another person's eye However if a man wants to know the truth and not merely to gratify his vanity by seeming to win in an intellectual contest the old eternal path of self knowledge is still open to man, although it is very rare to see and very arduous to follow

The most universal and elementary way of approaching the problem is to observe and recognise the obvious fact, that there are two distinct kinds of substances in the world One kind are living and the other are non living T[illegible] cows horses dogs doves

bees butterflies, etc etc are living, bricks, chairs tables, spoons mats, walls, nails etc etc are non living There can be no doubt or question that the first, or the living class, is entirely different from the second, or the non-living class In other words there is possession of life by one but not by the other This fact of *life* is only one index of what we mean by soul as will be seen later Here we may as well see what we mean by living and non living By Life we mean Vitality By a living substance, we mean that which has Vitality There are 10 distinct kinds of Vitalities They can only be found where there is a soul and they can never be found in a non soul These are (1) The faculty or sense of (i) touch (ii) taste, (iii) smell (iv) sight and (v) hearing (2) the power of (i) body, (ii) speech and (iii) mind, (3) the phenomenon of respiration and (4) The continuity of Vitality, or the power of remaining vital for and up to a certain time Thus there are four main and in all 10 kinds of Vitalities All the four must be present in every living being however low in the scale of being e g the tiniest, lowest *amoeba* has the sense of touch, the power of body by which it moves, the respiration and its life-period As

we ascend the scale of beings, the vitalities grow till we reach the 5-sensed man with all the 5 senses the 3 powers of body, speech and mind respiration and his age period

The slightest mental application and observation will show that these 10 vitalities are present in the Living but absent in the Non Living.

My first point is that Life is a form of Soul Where we see life, we see soul But life is not identical with soul Life is only a mark of the soul The soul has many more characteristics besides life A few more I shall consider here

The most casual observer will note that the Living have the faculty of Attention and not the non living The Living can attend to a thing the non living cannot A dog can move his ears and blink his half-closed eyes to show that he is Attentive whether there is a sound or not Not so the brick or hay next to the dog The brick or hay is dead, lifeless The dog is living has Attention This Attention is merely a direction of consciousness which is the most important and essential characteristic of the Soul I purposely did not emphasise it first, as it can be

manifested and recognised only by means of the other phenomena which are considered here

This attention may precede Conation or Knowledge Thus it is of 2 kinds This Attention is another great feature of the Soul A Soul seeker will observe life and attention and in the presence of these he will read the presence of the Soul

The next great point in the Soul is knowledge In most cases, our knowledge comes in to us by means of the 5 senses and the mind These are the 6 vitalities as above The product of their functioning is to stir the knowing faculty of Consciousness This is knowledge The Living has it but not the non living Knowledge, as said above is always preceded by knowledge attention and that by Conation, including Conation attention Thus the phsychologist metaphysician will follow the soul in the outward direction and follow consciousness into conation attention, conation, knowledge attention and knowledge

For the present these 3 must suffice He who wants to find the Soul, will find it behind the threefold observation of Vitality, Attention and Conation knowledge

Now let us take up some objections raised by Mr Uttamchand M Doshi who kindly compared my English translation with the Gujerati original of Srimat Raj Chandra

Doubt 1 One cannot have doubt of one s own existence yet the soul has doubt of its own existence Therefore there is no soul

The very wording implies the existence of the soul But the spirit of the doubt is deeper It may mean two things (1) Doubt destroys or negatives the existence of the thing doubted (2) The soul being the knower must never doubt its own knowing or its own existence

(1) Doubt is subjective the thing doubted is objective This subjective feeling cannot affect the existence of the object doubted As you are reading this book You may doubt the existence of the book your doubt may be perfectly sincere even reasoned and ascertained still the book will exist The doubt is an error of judgement but obviously it cannot affect the existence of the object doubted

(2) Here a slight and very old fallacy is involved The question forgets that doubting means thinking and thinking implies a thinker or knower This doubt itself establishes a

doubter thinker or knower and that is the soul This was treated classically by Rene Descartes in his famous 'Cogito ergo sum' I think therefore I am

Doubt 2 What we call soul may really be a result of combination of matter of various kinds ?

This is partly true For the body the senses the speech, and the mind also are matter of various grades of fineness But yet the phenomena of consciousness attention and knowledge are entirely immaterial Matter cannot explain them No one can ever achieve them by means of matter Thus both positive and negative considerations remove this doubt easily

II The Soul is Eternal

This is strictly true only of the Liberated soul the Siddha It is true of the embodied mundane (Samsari) soul also in the sense that it is unkillable and remains the same throughout its journey to the end if there is an end of the cycle of worldly existences for it

Two considerations establish this As you sow so you reap Every cause expends itself fully in its appropriate effect. Every act, every

word every thought which sets vibrating our body speech or mind bears its proper consequence Every Karma bears fruit Now it is obvious to the most shallow thinker that all results which we see in anyone s life are not the fruits of his Karmas in this life for we see some good men in troubles and some evil-doers prosperous Therefore this seemingly contradictory condition must be due to Karmas in the past, *i e* in a previous incarnation All sense of justice and proportion compels us to believe that the doer of the act and the experiencer of the fruit of the act must be the same That is the soul has continued from a former into this incarnation and similarly from body to body In other words, the soul is the same As there is no necessity for thinking of the disappearance of this soul at any time from any cause, we conclude that the soul is eternal

Another consideration is slightly artistic not so logically compelling conviction but showing how the belief is supported by all that is refined beautiful and ennobling in life The nobleness of life is pure and high aimed living But the best of our ideals obviously cannot be realised in this life It is inartistic to think enthusiasm

for these ideals is a wasteful whim or fleeting fancy The aesthetic sense suggests that we carry on our good motives and instincts from birth to birth, till going on from higher to still higher and higher point of view and action we achieve the highest ideal of the Soul

Mr Uttamchand s doubt If the soul is eternal it must remember its past incarnation

(1) Memory is an aspect of knowledge which is a peculiar attribute of the Soul If all the knowledge is available to the soul it can remember all its own and everyone else's past as well as see into its own and all other s future But this knowledge is obscured by the Karmic matter of passion sins sorrows frailties, and follies of the worldly soul Our delusion tossed passion saturated humanity vibrates day and night ceaselessly in a vicious whirl of ignorance and error This instead of removing or thinning the knowledge obscuring veil fixes it and thickens it still more

(2) We forget most things of our babyhood childhood and of boyhood and youth and manhood also in old age What wonder, if we forget matters of our past lives?

(3) From incarnation to incarnation the soul takes on with it only its sheath of Karmas

and its magnetic or electric double called the Karmana and Taijasa bodies Its other body it leaves behind to dissolution Thus the knowledge relating to this other body of flesh may be submerged in a lower sub-consciousness of the soul The knowledge of the Karmas of our past lives is seen in us in our particular instincts and attitudes for good or bad kinds of thoughts feelings and actions in this life

III The Soul is the Doer of Actions

All living is a continuous series of actions by our body speech or mind Who does this action? Who is the responsible agent for these? The possible answer can take three forms (1) Some one beyond us (2) Our selves i e the body (3) Ourselves i e the Soul

(1) Obviously all our deeds and misdeeds cannot be due to others, human or super human beings

(2) The body alone cannot be the doer Responsibility cannot be attached to it The analogy of Criminal Law can be extended here None is guilty unless he has a guilty mind *Actus non facit reum nisi mens sit rea* Even a dog in the roadway knows when you

kick him out of sport and when out of vicious anger Indeed, the point need not be laboured, as everyone feels that the body is merely an instrument to make manifest our conscious volition which constitutes that part of our actions where responsibility lies Now this volition is a function of our inner intelligence of our faculty of discrimination between right and wrong good and bad, between what we ought and what we ought not to do This intelligence discrimination or consciousness is the Soul

Mr Uttamchand s doubt I It is Soul s nature to do Karmas otherwise why it did the first Karma ? So it began doing the Karma, has continued to do so and shall go on for ever

This is quite true of the soul embodied in the Karmic matter This Karmic matter becomes the cause of vibrations in our body, speech and mind This vibration awakens a sympathetic movement in similarly tuned matter round us attracts it to flow into us and reinforce the matter with which the soul is already bound Thus the weaving of the worldly wonder of Karma goes on and the deluded vibrating soul is enmeshed in the net

of Samsara Thus it is the nature of the em bodied soul to do Karmas and to go on doing them for ever Evidently this casts no doubt on the agency of Karmas by the soul

Perhaps the doubt is like this when it is the nature of the soul to do so no responsibility can be attached to it If so the answer is There are good and bad actions certainly Everyone recognises that Discrimination between them is a function of knowledge *i e of the soul* It can know, distinguish, and choose, therefore it is responsible

IV The Soul Enjoys the Fruit of Karmas

The credit or discredit of an act goes to the responsible agent Therefore it follows logically that the soul experiences the effects of the acts which it does

This is obvious also from the every day experience of all In misfortune even a materialist cries 'What have I done to deserve this !

V There is Liberation

This follows from the very idea of an existing soul For soul is found to be with matter or Karmas in our everyday life and observation We have seen under I THE

SOUL IS, that the soul is entirely different from matter Our idea of pure soul shall be merely an idea, corresponding to no reality if there can be no pure soul, *i e*, one entirely free from the dirt of Karmic matter This shows that the soul can be pure That is, there can be Liberation

As a fact the whole controversy centres round the first proposition As soon as it is clear that *there is a soul* and these are its qualities, then the rest of the propositions follow easy enough

Doubt 1 If the means of the Liberation is the undoing of Karmas it is natural that the soul shall never be free from the Karmas

This is true only of the soul not free from Karmas, *i e* of the soul embodied in Karmic matter It is the nature of the soul in this mixed condition to do Karmas Otherwise the *pure soul does no Karmas It is* absorbed in its own eternal Qualities

Doubt 2 That which has a beginning must have an end and that which has no beginning has no end So Karmas from being attached to the soul from ever must remain with it for ever And if Liberation has a beginning, it must have an end also

The two universal propositions in the doubt are untenable, e g the growth of a moustache has a beginning, but no end necessarily The Universe seemingly has no beginning, for no authentic date or time of its beginning can be given, and yet all systems of thought and religion predicate some sort of end for it Anyhow neither Inductive nor Deductive Logic can stand surety for the truth of the two sweeping generalisations upon which the doubt is based

Yet we can give a little more thought to their particular application here

The soul s Union with Karmas is without a beginning therefore it has no end" According to Jaina sacred books it is true of some souls the unliberable or Abhavya souls Such souls will remain embodied in Samsara for ever They may and will reach up to the end of the Universe, will enjoy all but Omniscience and Omnipotence, but theirs is not to cross into the beyond Universe into Nirvana This doctrine causes difficulty to many students of Jainism, but really it is not devoid of some logical force For the Samsara is eternal and must go on Therefore some souls there must always be in it Of these some must always

go up to Liberation Others must for ever remain here below, reaching almost God-hood, but never quite attaining it

Liberation has a beginning and an end therefore also, '-Liberation means Perfection *i e* Perfect knowledge and Perfect Power The Liberated soul can be neither ignorant nor weak Therefore once free it is always free from Karmas

In fine, beginning and an end are not necessarily correlative They do not imply and connote each other There are things which have a beginning and no end, *e g* our mous tache, a woman s breast etc have a beginning but no end Death is no end for the status quo ante is not restored Things which have no beginning but an end may be exem plified by the whiteness of milk, which has no beginning but may be destroyed by pouring a glass of milk in a ton of red colour

Doubt 3 Liberation means giving up desires, but the desire of getting liberation also means non Liberation Therefore there can be no Liberation

It is true Liberation means the cessation of all desires Desire implies imperfection

We wish to have only what we have not got In Perfection the soul has everything Omniscience Omnipotence Omnibeatitude It requires nothing then The desire of Liberation also is left behind sometime before Liberation is gained The desire is up to the 10th Spiritual stage After that in the 11th 12th, 13th and 14th, there is no trace of this desire for Perfection also And Liberation is at the end of the 14th stage (For the 14 stages reference may be made to Jaina Books specially *Gommata Sara Jiva Kanda* and for a very brief account to *Outlines of Jainism* pp 48–52)

VI There is Means of Liberation

Souls can be free Souls have been free as those of Lords Adinath Neminath, Parsvanath and Mahavira and of many others The inner vision, the spiritual experience the enthusiasm of benefiting humanity without any selfish motive of any kind, have been common to them Love and service have been the eyes of these glorious Pilgrims Passionlessness, the preparation and Self realisation, their common goal The words always differed as also the parentage and countries of these Enlightened Souls, but the goal and the path were the same

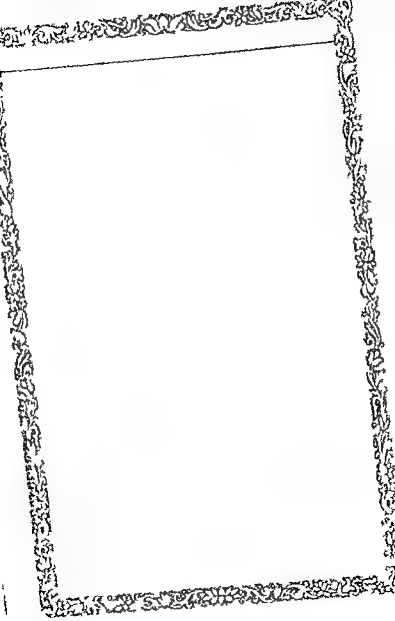
Rituals differed so did also the teachings in their language arrangement, contents and veiw points But the mere ritualists as also the upholders of barren knowledge miss the truth The ritual is merely the external garb The word of the book is a half revelation of an unrevealable reality The spirit of all Religions is the same Sin flows into us through wrong belief vowlessness carelessness passions and the activity of the body speech and mind The determination not to hurt any living being, not to lie not to steal, not to be unchaste, not to be engrossed in worldly objects to be careful as to our actions speech and thought to curb our passions to sow and nourish the habits of forgiveness humility straightforwardness etc, to bear our troubles with fortitude, equanimity and even cheerfulness this is the obvious mode of counteracting the inflow and bondage of sin

Right Belief ripening into Right Knowledge, and as given above still further into Right Conduct is the sure and only and eternal means of Liberation

Finally the means is the goal also Liberation or self realisation is attained only when

the holy Trinity of Right Belief Right Knowledge and Right Conduct merges into the Eternal Unity of Self Absorption by Right Belief ripening into Right Knowledge and conduct by Right Knowledge becoming the basis of Right Belief and conduct and by Right conduct becoming the bright gold guarantee of the genuineness and prefection of Right Belief and Right Knowledge

There is nothing peculiar in the above Jaina doctrine My Mahomadan brethren insist upon علم وعمل *i e* knowledge and conduct, as the signs of (ایمان) true Faith or Belief My Christian friends are famous for their emphasising Faith in Christ as the visible revelation of the Trinity to which all Hope Love and Charity lead Religions and schools of Philosophy are the many maps and charts of the land of Love Right, Beauty Joy, and Truth The path is the same Maps are guides only To reach the end of the journey the soul alone has to gird up its loins and march patiently along with the trident of Right Belief-Knowledge Conduct in hand When it reaches the goal, it finds itself The king returns to his Kingdom and achieves the Infinite Quaternary of Infinite Conation, Infinite Knowledge, Infinite Power, and Infinite Bliss This is Self realisation



ATMA-SIDDHI

(Self-Realisation)

श्री आत्म–सिद्धि

1

Soul-Knowledge is Necessary for Happiness

जे स्वरूप समज्या विना, पाम्यो दुःख अनंत ।
समजाव्युं ते पद नमुं, श्री सद्गुरु भगवंत ॥ १ ॥

यत्स्वरूपमविज्ञाय प्राप्तं दुःखमनन्तकम् ।
तत्पदं ज्ञापितं येन तस्मै सद्गुरवे नमः ॥ १ ॥

I bow to the feet of the Holy True Teacher, the Adored (Jina), who explained the real nature of the Soul without understanding which, I suffered infinite misery

Commentary –It is evident to all thinking minds that the whole Universe falls into the two Categories Living and Non-living. The argument here and hereafter is addressed to all, even to those, who do not believe in the soul because Life and Lifelessness are recognised by all The most advanced science is peering with persistent and anxiously devoted vision, into the mystery and genesis of life Even the doubt of Descartes led him to argue I doubt that is I think, therefore I exist *Cogito, ergo sum* Thus the existence

only of life, but even of the Ego, the living Soul may be said to be universally acceptable Indeed, with just a little care and attention it can be easily verified by anyone anywhere It is this great principle, Life or the Soul which in all ages has claimed and enchanted the deepest and the sublimest feeling, thought and action of mankind The great Philosopher has summed up the fact in the aphorism *Gnothe seauton* Know Thyself

This is a far-reaching precept It embraces the Self and Non self Soul and the Non soul, the living and the Non living Its horizon is wide and eternal as the Universe Omniscience is its scope Its subject matter includes all the substances with all their infinity of qualities and conditions, of attributes and modifications Knowledge is Power Knowledge is diagnosis and cure also It is the only perennial cure and never failing remedy to the infinite ills of life All mankind is weltering in the chaos of pain and misery Wealth power beauty, art, religion, caste creed politics all fail to fill the heart of men and women All fail to drive away the ever present and universal misery of Living beings All the great prophets reformers

and teachers rose in the world simply to deal with this problem of evil and pain Knowledge by laying bare before us the very heart of things the essential nature of substances as they are and persist through changes of qualities and modifications explains to us the cause and character of this misery Knowledge at the same time shows us the remedy So, it is both a guide and a cure There have been souls, who had this perfect knowledge of the Living and the non-Living Their lives show us the path which leads us out of the turmoil of worldly sufferings into the path of self culture, self realisation and self absorption

2

Self-Knowledge is Rare

वर्त्तमान आ कालमा, मोक्षमार्ग बहु लोप ।
विचारवा आत्मार्थीने, भाख्यो अत्र अगोप्य ॥ २ ॥

वर्तमाने कलौ प्रायो मोक्षमार्गस्य लुप्तता ।
सोऽत्राऽतो भाष्यते स्पष्टमात्मार्थिनां विचारणे ॥ २ ॥

In the present time the path of liberation has mostly disappeared For the contemplation of seekers after the Soul (i e aspirants for self relation) I have spoken of it here expressly

(i e without any secret or mystery) in the form of a dialogue between the True Teacher and the Pupil

Commentary —In the Universe there are infinite Worlds Whatever may be true of the others but on our known Earth in the present time perfect liberation from pain and worldly entanglements is unobtainable by men and women Yet the path is there and must be known Steady and patient tracing of it, however slow brings us surely nearer and nearer to the goal of God hood, self-culture and self realisation

3

Mere Ritual and Knowledge are both Inadequate and Illusory

कोइ क्रियाजड थइ रह्या, शुष्क ज्ञानमां कोइ ।
माने मारग मोक्षनो, करुणा उपजे जोइ ॥ ३ ॥

केचित् क्रियाजडा जाता केचिद् ज्ञानजडा जनाः ।
मन्वते मोक्षमार्गं त दृष्ट्वाऽनुकम्पते मनः ॥ ३ ॥

I feel compassion that some are stuck up in (mere) lifeless ritual (forms only) others in barren knowledge believing (it) to be the path of liberation

Commentary —All religions have a speculative aspect giving their Theology and philosophy and a practical aspect giving their Ethics and ritual The learned theologians being absorbed in metaphysics and theology of their religion, think that they are on the path of liberation

The priests and philistines of religion emphasise and scrupulously enforce the commandments of Ethics and Ritual, and think that this ensures progress on the path of freedom But they are both deluded Mere knowledge of all the theologies and other ologies of the world can never purify or liberate the soul Nor can any amount of worship offerings devotion charity merely as such do so The true path to freedom is marked by the growth of compassion Loving sympathy with the needs of our fellow beings is essential Verily, Ruth holds the inmost heart of Truth A limitless and spontaneous instinctive outflow of love, in the troubles and for the service of our fellow beings is the essential condition and test of all spiritual progress

4

External Ritual is Insufficient

बाह्यक्रियामा राचता, अतर्भेद न कांइ ।
ज्ञानमार्ग निषेधता, तेह क्रियाजड आहि ॥ ४ ॥

बाह्यक्रियासमासक्ता निर्विवेकविकला नरा ।
ज्ञानमार्गं निषेधन्तस्तेऽत्र क्रियाजडा मता ॥ ४ ॥

Engrossed in external ritual with no inner discrimination, nullifying (by ignoring the full value of) the path of wisdom such indeed are stock-and stones ritualists (merely)

SELF-KNOWLEDGE IS NECESSARY

5

Barren knowledge is only Lipdeep

बध, मोक्ष छे कल्पना, भाखे वाणीमाहि ।
वर्ते मोहावेशमा, शुष्कज्ञानी ते आहि ॥ ५ ॥

'कल्पितौ बन्धमोक्षौ स्त इति वाग् यस्य केवलम् ।
चरित मोहनापूर्ण तेऽत्र ज्ञानजडा जना ॥ ५ ॥

'Bondage and liberation are illusory so they speak in words but their life is full of delusion such indeed are the men of barren knowledge.

Commentary From the absolute and purest point of view of reality the soul in its eternal

enjoyment of mfinite Conation knowledge power and bliss, is the only truth, and from this viewpoint bondage and liberation from the bondage of Karmas may be said to be an illusion as our Vedantist brethren hold But we are all in the world, and are all embodied com pounds of soul and sin So long as we are in this imperfect condition our enthusing that bondage and liberation are mere ideas, is dangerous verbiage and our own lives full of delusion and attachment to passions etc etc belie our big bombast.

6

Knowledge and Rites are both Necessary for Lberation

वैराग्यादि सफल तो, जो सह आतमज्ञान ।
तेमज आतमज्ञाननी, प्राप्तितणा निदान ॥ ६ ॥

वैराग्यादि तदाऽवश्यं यदात्मज्ञानयोगयुक् ।
तथैव हेतुस्तच्चैव विवेकज्ञानप्राप्तये ॥ ६ ॥

Non-attachment (renunciation, compas sion) etc are fruitful only when accompanied by soul knowledge And otherwise they are the means of attaining self knowledge only

Commentary –If the external rites are followed by a soul-knower he reaches *liberation* Others gain soul knowledge by

these practices of renunciation of the world, retiring into forests preaching the religion of non injury etc , etc

7

Apparent adoption of rites is futile

त्याग, विराग न चित्तमा, थाय न तेने ज्ञान ।
अटके त्याग विरागमा, तो भूले निजभान ॥ ७ ॥

यस्य चित्ते न त्यागादि न हि स ज्ञानवान् भवेत् ।
ये तु त्यागादिसक्ता निजतां विस्मरन्ति ते ॥ ७ ॥

To him (who has) no renunciation, non-attachment (etc) in his heart (there, can) never come self knowledge (If he) stops at (merely external) renunciation, non attachment (etc etc he) forgets his self ideal

Commentary —Unless the man s heart is filled with *spontaneous abandonment of sense* pleasures and their long and infinite progeny, the innumerable entanglements in the pursuit of worldly success and pleasures, he cannot obtain self knowledge by mere external pursuit of pious life Here the first half verse relates to true and inner renunciation etc These are essential to liberation The last half relates to false or merely external renunciation which is not enough To be satisfied with this only is foolish and means forgetfulness of the real object of gaining soul knowledge

8

True Seeker After Soul

ज्या ज्या जे जे योग्य छे, तहा समजवूं तेह ।
त्यां त्यां ते ते आचरे, आत्मार्थी जन एह ॥ ८ ॥

यद् यत्र यतते योग्य तद् ज्ञेय तत्र योगत ।
तद् तथैव समाचर्यमेतदात्मार्थिलक्षणम् ॥ ८ ॥

Wherever and whatever is fit (worthy of adoption) he understands it and he also practises it. Such is the person who seeks (or pursues) the soul

Commentary –The wise seeker after soul adopts and practises renunciation non attachment etc etc, wherever it is fit to be practised That is he lays the right degree and kind of emphasis on the external modes of acquiring self knowledge and on the self knowledge itself

Srimat Rajchandra lays stress upon the futility of mere external rites and also of mere barren knowledge (see verse 3 above)

9

True Teacher is Essential

सेवे सद्गुरुचरणने, त्यागी दइ निजपक्ष ।
पामे ते परमार्थने, निजपदनो ले लक्ष ॥ ९ ॥

य श्रयेत् सद्गुरो पादान् स्वाग्रहत्यागपूर्वकम् ।
प्राप्नुयात् परम तत्त्व जानीयाद् निजता ध्रुवम् ॥ ९ ॥

(He who) giving up his individual theories (whims, delusion, etc.) serves the feet of the true Teacher, finds his ideal and attains self-realisation

10

Qualities of the True Teacher

आत्मज्ञान, समदर्शिता, विचरे उदयप्रयोग ।
अपूर्ववाणी परमश्रुत, सद्गुरुलक्षण योग्य ॥ १० ॥

आत्मज्ञानी समानेक्षी उदयाद् गतियोगवान् ।
अपूर्ववक्ता सद्ज्ञानी सद्गुरुरेष उच्यते ॥ १० ॥

These are the admirable qualities of the True Teacher: knowledge of the soul, equanimous feeling (at the contradictory pairs of the world i.e. pain or pleasure, censure or praise, loss or gain etc. etc.) worldly life due only to the operation (of past Karmas i.e. not due to any present attachment to or any hatred of good or bad surroundings or circumstances) unique speech (i.e. speech distinguished by sweetness, truth, inner conviction, beauty and authority) knowledge of the highest scriptures (i.e. all the schools of philosophy)

11

Living True Teacher is Better

प्रत्यक्षसद्गुरु सम नहीं, परोक्ष जिनउपकार ।
एवो लक्ष थया विना, ऊगे न आत्मविचार ॥ ११ ॥

प्रत्यक्षसद्गुरुतुल्या परोक्षोपकृतिर्न हि ।
अदृष्ट्वैतादृशं लक्ष्यं नोद्गच्छेदात्मचारणम् ॥ ११ ॥

There is none like the visible (living) true teacher, and like the utility of the Victor (Tirthamkara who is) invisible Without attending to this, self-contemplation does not arise

Commentary —A living teacher however low compared with the Arhant is necessary to guide the seeker after truth Also the word of the Omniscient has its sanctity and efficacy as a guiding, curing and illuminating Precept

12

सद्गुरुना उपदेश वण, समजाय न जिनरूप ।
समज्या वण उपकार शो? समज्ये जिनस्वरूप ॥ १२ ॥

विना सद्गुरुवाचं हि ज्ञायते न जिनात्मता ।
ज्ञाने तु सुलभा सैवाऽज्ञाने उपकृति कथम् ? ॥ १२ ॥

Without the teaching of the True Teacher, the character of the Victor (Jina) is not
stood [illegible] any good (be done to

without such understanding? With (such) understanding (alone, it is possible to com prehend and attain the full and true) character of Victor

13

The word of the Teacher who is not in our midst

आत्मादि अस्तित्वना, जेह निरूपक शास्त्र।
प्रत्यक्ष सद्गुरु योग नहीं, त्यां आधार सुपात्र ॥ १३ ॥

यत्र प्रत्यक्षता नास्ति सद्गुरुस्तातपादीया।
तत्पात्रे शरणं शास्त्रं तत्रात्मादिनिरूपकम् ॥ १३ ॥

The scriptures which deal with (or establish) the existence of the soul etc (*i e* the non soul including matter time, space motion and rest) are the prop of the deserving (*i e* liberable *bhavya* souls, where there is) no nearness of visible true teachers

14

अथवा सद्गुरुए कह्या, जे अवगाहन काज।
ते ते नित्य विचारवां, करी मतांतर त्याज ॥ १४ ॥

सद्गुरुणाऽथवा प्रोक्तं यद् यदात्महिताय तत्।
नित्यं विचार्यतामन्तस्त्यक्त्वा पक्षं मतान्तरम् ॥ १४ ॥

Or, if the true teacher has ordered the reading of such scriptures then the pupil should always contemplate such after giving up the disputations and distinctions of the different schools of thought

15

Self conceit should be given up

रोके जीव स्वच्छंद तो, पामे अवश्य मोक्ष ।
पाम्या एम अनंत छे, भाख्युं जिन निर्दोष ॥ १५ ॥

रुन्धन् जीवः स्वातन्त्र्यं प्राप्नुयान्मुक्तिमेव तु ।
एवमनन्ताः सम्प्राप्ता उक्तमेतज्जिनेश्वरैः ॥ १५ ॥

(If) the soul restrains its own whimsical (delusion born) self guidance it certainly attains liberation In the past liberation has been attained thus by infinite souls —this is said by the faultless conqueror

16

प्रत्यक्ष सद्गुरुयोगथी, स्वच्छंद ते रोकाय ।
अन्य उपाय कर्या थकी, प्राये बमणो थाय ॥ १६ ॥

प्रत्यक्षसद्गुरुयोगात् स्वातन्त्र्यं रुध्यते तथा ।
अन्यैस्तु साधनोपायैः प्रायो द्विगुणमेव स्यात् ॥ १६ ॥

By the nearness of a visible true teacher, the whimsical self guidance is restrained By adopting other means, it on the contrary, (increases), becomes two fold

17

Right Belief

स्वछंद, मत आग्रह तजी, वर्ते सद्‌गुरुलक्ष ।
समकित तेने भाखियुं, कारण गणी प्रत्यक्ष ॥ १७ ॥

त्यक्त्वा सद्‌गुरुलक्ष्ये स्वच्छन्दं वर्तनं मतम् ।
मताग्रहं च, सम्यक्त्वमुक्तं प्रत्यक्षकारणात् ॥ १७ ॥

After giving up whimsical self guidance and obstinate holding of one's own views, the soul follows, the guidance of the True Teacher Knowing this to be the visible cause (of liberation, the Jina, conqueror) has called it true or Right Belief

18

Passions are Enemies

मानादिक शत्रु महा, निजछंदे न मराय ।
जाता सद्‌गुरु शरणमां, अल्प प्रयासे जाय ॥ १८ ॥

स्वातन्त्र्यान्न हि हन्यन्ते महामानादिशत्रव ।
सद्‌गुरो शरणे प्राप्ते नाशस्तेषां सुसाधन ॥ १८ ॥

The mighty foes, pride etc (i e the passions of anger, pride deceit and greed attachment and hatred of the non self) are not destroyed by whimsical self guidance By going under the protection of the True Teacher, they go away with slight effort

19

The Greatness of Reverence

जे सद्गुरुउपदेशथी, पाम्यो केवलज्ञान ।
गुरु रह्या छद्मस्थ पण, विनय करे भगवान ॥ १९ ॥

यत्सद्गुरूपदेशेन य प्रापद् ज्ञानमपश्चिमम् ।
छाद्मस्थ्येऽपि गुरोस्तस्य वैयावृत्त्य करोति स ॥ १९ ॥

He who, by the preaching of the True Teacher attained perfect knowledge did reverence to the Teacher, although He became the adored omniscient and the Teacher did not attain God-hood

Commentary —Compare Jesus taking his baptism from John the Baptist and doing reverence to him Compare also Rama and Krishna and other divine incarnations reverencing their Gurus who were always less than God

20

एवो मार्ग विनयतणो, भाख्यो श्रीवीतराग ।
मूल हेतु ए मार्गनो, समजे कोइ सुभाग्य ॥ २० ॥

विनयस्यैदृशो मार्गो भाषित श्रीजिनेश्वरै ।
एतन्मार्गस्य मूल तु कश्चिज्जानाति भाग्यवान् ॥ २० ॥

The holy non-attached (conqueror) has described thus the path of Reverence The root cause of this path, only some fortunate souls understand

21

An Untrue Teacher

असद् गुरु ए विनयनो, लाभ लहे जो काइ ।
महामोहनीयकर्मथी, बुडे भवजल माहि ॥ २१ ॥

यद्यसद्गुरु रेतस्य किञ्चिल्लाभं लभेत तु ।
महामोहवशान्मज्जेद् भवाम्भोधौ भयङ्करे ॥ २१ ॥

The untrue Teacher approriating this reverence *for his good* is bound by (the fetters of) an intense deluding Karma, and falls into the water or ocean, of Mundane existence

Commentary —Such practice involves the passions of deceit and vanity, pride The proud teacher misleads the pupil Therefore it is doubly harmful It injures the teacher and the pupil both The passions are the most dangerous forms of delusion

22

A Bigot

होय मुमुक्षु जीव ते, समजे एह विचार ।
होय मतार्थी जीव ते, अवलो ले निर्धार ॥ २२ ॥

मुमुक्षुर्यदि जीवः स्याज्जानातीमां विचारणाम् ।
मतार्थी यदि जीवः स्याज्जानीयाद् विपरीतताम् ॥ २२ ॥

The soul seeking Liberation understands this (path of Reverence and faith). The bigotted soul seeking its own whims (and t.e. delusion) certainly makes a perverse use of it.

23

Characteristics of a Bigot

होय मतार्थी तेहने, थाय न आतमलक्ष ।
तेह मतार्थी लक्षणो, अहीं कह्या निर्पक्ष ॥ २३ ॥

मतार्थी पुरुषो यः स्यादात्मावेधो न तस्य ।
तस्यात्र लक्षणं प्रोक्तं पक्षपातविवर्जितम् ॥ २३ ॥

He who is a bigot (or fanatic) has no inclination to soul (knowledge). Of such bigots, here I describe the characteristics impartially

24

A Bigot worships plausible True Teachers

बाह्यत्याग पण ज्ञान नहीं, ते माने गुरु सत्य ।
अथवा निजकुलधर्मना, ते गुरुमां ज ममत्व ॥ २४ ॥

ज्ञानहीनं गुरुं सत्यं, बाह्यत्यागपरायणम् ।
मन्येत, वा ममत्वं तै कुलधर्मगुरौ परम् ॥ २४ ॥

He takes for a True Teacher one who has the external of renunciation, but has no knowledge (of the self) or has deluded affection in the teacher of his own birth religion

25

A Bigot confounds Truth with mere glories of Tirthankars, Founders of religion

जे जिनदेहप्रमाणने, समवसरणादि सिद्धि ।
वर्णन समजे जिननु, रोकि रहे निज बुद्धि ॥ २५ ॥

जिनस्य ऋद्धि देहादिमान च जिनवर्णनम् ।
मनुते स्वीयबुद्धिं यस्तथाऽभिनिविशते ॥ २५ ॥

He understands the Jina (conqueror) to be the description of the size etc of the body of the Jina (conqueror) or the Hall of the Audience (Samavasarana) etc and confines his intelligence (to these external manifestations of the real Self realisation [illegible] he conqueror)

26

A Bigot is [illegible]

प्रत्यक्ष सद्गुरुयोगमां,
[illegible]गुणे दृढ करे,
[illegible]

प्रत्यक्षसद्गुरोर्योगे कुर्याद् दृष्टिविमुखताम् ।
योऽसद्गुरं दृढाकुर्यान्निजमानाय मुग्धत ॥२६॥

Even in the presence of the visible True Teacher he takes a perverse view and follows the untrue teacher with determination chiefly to gratify his own vanity

27

A Bigot takes merely Scriptures for Truth

देवादि गति भंगमां, जे समजे श्रुतज्ञान ।
माने निजमतवेषनो आग्रह मुक्तिनिदान ॥ २७ ॥

देवादिगतिभङ्गेषु जानीयाच्छ्रुतज्ञानताम् ।
मन्यते निजवेषं यो मुक्तिमार्गस्य कारणम् ॥ २७ ॥

He takes the teachings as to celestial etc , (hellish) conditions of existence for scriptural knowledge, of the soul or takes the forms of his own religion (or caste) as the cause of liberation

28

A Bigot takes Vows, but is yet attached to the World

लह्युं स्वरूप न वृत्तिनुं, ग्रह्युं व्रत अभिमान ।
ग्रहे नहीं परमार्थने, लेवा लौकिक मान ॥ २८ ॥

He takes for a True Teacher one who has the external of renunciation, but has no knowledge (of the self), or has deluded affection in the teacher of his own birth religion

25

A Bigot confounds Truth with mere glories of Tirthankars, Founders of religion

जे जिनदेहप्रमाणने, समवसरणादि सिद्धि ।
वर्णन समजे जिननुं, रोकि रहे निज बुद्धि ॥ २५ ॥

जिनस्य ऋद्धिं देहादिमानं च जिनवर्णनम् ।
मनुते, स्वीयबुद्धिं यस्तत्रैवाऽभिनिविशते ॥ २५ ॥

He understands the Jina (conqueror) to be the description of the size etc , of the body of the Jina (conqueror), or the Hall of the Audience (Samavasarana) etc and confines his intelligence *(to these external manifestations of the real* Self realisation of the conqueror)

26

A Bigot is Perverse

प्रत्यक्ष सद्गुरुयोगमां, वर्ते दृष्टि विमुख ।
असद्गुरुने दृढ करे, निजमानार्थे मुख्य ॥ २६ ॥

प्रत्यक्षसद्गुरोर्योगे कुर्याद् दृष्टिविमुखताम् ।
योऽसद्गुरु दृढाग्रहाधिजमानाय मुच्यते ॥२६॥

Even in the presence of the visible True Teacher, he takes a perverse view, and follows the untrue teacher with determination chiefly to gratify his own vanity

27

A Bigot takes merely Scriptures for Truth

देवादि गति भंगमां, जे समजे श्रुतज्ञान ।
माने निजमतवेषनो आग्रह मुक्तिनिदान ॥ २७ ॥

देवादिगतिभङ्गेषु जानीयाच्छ्रुतज्ञानताम् ।
मन्यते निजवेषं यो मुक्तिमार्गस्य कारणम् ॥ २७ ॥

He takes the teachings as to celestial etc , (hellish) conditions of existence for scriptural knowledge, of the soul or takes the forms of his own religion (or caste) as the cause of liberation

28

A Bigot takes Vows, but is yet attached to the World

लह्यु स्वरूप न वृत्तिनु, ग्रह्यु व्रत अभिमान ।
ग्रहे नहीं परमार्थने, लेवा लौकिक मान ॥ २८ ॥

अप्राप्ते लक्षणे वृत्तेर्वृत्तिमत्त्वाभिमानिता ।
परमार्थं न विन्देद् यो लोकपूजार्थमात्मन ॥ २८ ॥

He does not understand the true character of the path (of renunciation and vows, but takes on himself the pride of vows, or does not adopt the) path of soul *i e* the highest *ideal* (for fear of) *losing his worldly* (position or pride)

29

A Bigot has the Pride of Knowledge

अथवा निश्चयनय ग्रहे मात्र शब्दनी माय ।
लोपे सद्व्यवहारने, साधनरहित थाय ॥ २९ ॥

य शुष्क शब्दमात्रेण मन्येत निश्चय नयम् ।
सद्व्यवहारमाक्षुम्येद् गच्छेच हेतुहीनताम् ॥ २९ ॥

Or adopts the real (metaphysical) point of view up to the extent of mere lip-adoption negatives the true (mode of) life (as given by a true Teacher in true books etc) and is without (*i e* neglects the true and sufficient) means (of liberation)

30

His Companions also Suffer

ज्ञानदशा पामे नहीं, साधनदशा न कांइ ।
पामे तेनो संग जे, ते बुडे भवमांहि ॥ ३० ॥

ज्ञानावस्था न य प्राप्तस्तथा साधनसद्दशाम् ।
बुधास्तेन संग ना ब्रुडेत् संसारसागरे ॥ ३० ॥

(Such a soul) does not gain the stage of knowledge, nor the stage of (practising) any means (of liberation *e g* vows true renunciation etc) Those who find the company of such they also flounder in the ocean of mundane existence

31

Bigots are Unliberable

ए पण जीव मतार्थमा, निजमानादि काज ।
पामे नहीं परमार्थने, अनअधिकारीमां ज ॥ ३१ ॥

मतार्थी जीव एषोऽपि स्वीयमानादिहेतुना ।
प्राप्नुयान्न परं तत्त्वमनधिकारिकोटिग ॥ ३१ ॥

These souls are bigoted, and are for their own vanity etc These cannot attain the highest Ideal They are among (the Unliber able those who) have no right to liberation

32

A Bigot is Unfortunate

नहीं कषाय उपशांतता, नहीं अंतरवैराग्य ।
सरलपणुं न मध्यस्थता, ए मतार्थीदुर्भाग्य ॥ ३२ ॥

कषायोपशमो नैव नान्तर्विरक्तिमत् तथा ।
सरलत्व न माध्यस्थ्य तद् दौर्भाग्य मतार्थिन ॥ ३२ ॥

There is no suppression of passions, nor internal non attachment nor oppenness and frankness (in his inner being), such a bigot (is)

unfortunate (For he can have no right belief) and consequently no self-knowledge and liberation

33

Qualities of Aspirants to Self-Realisation

लक्षण कह्यां मतार्थीनां, मतार्थ जावा काज ।
हवे कहुं आत्मार्थीनां, आत्म-अर्थ सुखसाज ॥ ३२ ॥

मतार्थिलक्षणं प्रोक्तं मतार्थत्यागहेतवे ।
आत्मार्थिलक्षणं वक्ष्येऽधुनाऽऽत्मसुखहेतवे ॥ ३३ ॥

Thus I have described the qualities of bigots for the purpose of removing bigotry (from thinkers) Now I describe the qualities of a soul seeker, (aspirant to self realisation) for the purpose of (the attainment of the ideal) bliss of the soul

34

True Saints

आत्मज्ञान त्यां मुनिपणुं, ते साचा गुरु होय ।
बाकी कुलगुरु कल्पना, आत्मार्थी नहि जोय ॥ ३४ ॥

आत्मज्ञानं भवेद् यत्र तत्रैव गुरुता मता ।
कुलगुरौ कल्पना ह्यन्या पश्यन्त्यात्मार्थिनो न ता ॥ ३४ ॥

(True asceticism or) sainthood is there where there (is) Soul Knowledge They (saints) are true Teacher Else (it is) delusion (to revere) the teachers of one's own family (merely as such) The persons (who are) soul seekers know this

35

The Living Teacher is a Blessing

प्रत्यक्ष सद्गुरु प्राप्तिनो, गणे परम उपकार ।
त्रणे योग एकत्वथी, वर्ते आज्ञाधार ॥ ३५ ॥

प्रत्यक्षसद्गुरुप्राप्तेर्विन्दद्युपकृति परम् ।
योगत्रिकेन एकत्वाद् वर्तनाऽऽज्ञापरो गुरोः ॥ ३५ ॥

(The soul seeker) reckons the attainment of a (living) visible True Teacher as a great blessing and acts on his precept with the united activity of the three vibrations (energies of mind, speech, and body)

36

The Ideal Path is Eternal

एक होय त्रण कालमा, परमार्थनो पथ ।
प्रेरे ते परमार्थने, ते व्यवहार समंत ॥ ३६ ॥

त्रिषु कालेषु एकः स्यात् परमार्थपथो ध्रुवम् ।
प्ररयेत [illegible] ग्राह्यो व्यवहार आमत ॥ ३६ ॥

One (and the same) is the path of the highest Ideal in the three ages (Past Present and Future) That life (alone) by which the Highest Ideal is obtained, is worthy

37

True Teacher should be Sought

एम विचारी अतरे, शोधे सद्गुरुयोग ।
काम एक आत्मार्थनु, बीजो नहीं मन रोग ॥ ३७ ॥

अन्तरेन समालोच्य शोधयेत् सद्गुरोर्युजिम् ।
कार्यमात्मार्थमेक तद् नापरा मानसी रुजा ॥ ३७ ॥

Thinking thus in the mind, the proximity of a True Teacher should be acquired (or sought) The mind should have no disease (craving) other than the desire of soul-search (or soul ideal) only

Commentary —In the 10th spiritual stage the saint has no passion except the slight desire of attaining liberation

38

Soul-Ideal

कषायनी उपशांतता, मात्र मोक्षअभिलाष ।
भवे खेद, प्राणीदया, त्यां आत्मार्थनिवास ॥ ३८ ॥

Where this condition is attained, the wise teaching of the True Teacher is palatable From this wise teaching there arises bliss-giving right thinking

41

Self Knowledge Follows Right-Thinking

ज्यां प्रगटे सुविचारणा, त्यां प्रगटे निजज्ञान ।
जे ज्ञाने क्षय मोह थइ, पामे पद निर्वाण ॥ ४१ ॥

सद्विचारो भवेद् यत्र तत्राऽऽत्मज्ञानप्रकाशनम् ।
तेन मोहे क्षये नीरजा प्राप्नुयान्निर्वृतिपदम् ॥ ४१ ॥

There where right thinking is manifested there self knowledge is manifested By this knowledge delusion being destroyed the man attains the status of liberation

42

Right-Thinking is given here in Six Parts

उपजे ते सुविचारणा, मोक्षमार्ग समजाय ।
गुरु-शिष्यसंवादथी, भाखु षट्पद आहिं ॥ ४२ ॥

उद्भवेत् सद्विचारो यै सुज्ञातं मुक्तिवर्त्म च ।
तानि वच्मि पदानि षट् संवादे गुरुशिष्ययो ॥ ४२ ॥

By the rise of which right thinking the path to liberation is understood—that I tell you in six parts in the form of a dialogue between the Teacher and the Pupil

43

The Argument of the book

'आत्मा छे,' ते नित्य छे' 'छे कर्ता निजकर्म' ।
'छे भोक्ता,' वली 'मोक्ष छे' 'मोक्षउपाय सुधर्म' ॥ ४३ ॥

जीवोऽस्ति स च नित्योऽस्ति कर्ताऽस्ति स्विकर्मण ।
भोक्तास्ति च पुनर्मुक्तिर्मुक्त्युपाय सुदर्शनम् ॥ ४३ ॥

(1) The soul is (2) It is eternal (3) It is the doer of its own actions (4) It is the enjoyer (of the fruits of these actions) (5) There is Liberation and (6) There is the means of Liberation, True Religion

Commentary —This verse gives the entire argument of the book In its way it gives the entire fundamental position of Jainism Thus in the first century B C Sri Kunda Kundacharya in his *Panchastikaya* Gatha 129 wrote —

जाणदि पस्सदि सव्व इच्छदि सुक्ख विभेदि दुक्खादो।
कुव्वदि हिदमहिदं वा भुंजदि जीवो फलं तेसिं ॥ १२९ ॥

The soul knows and sees all, desires happiness is afraid of pain, does good or bad actions, and enjoys the fruits of them

Then about one millennium later Sri Nemi Chandra Siddanta Chakravarti in his *Dravya Samgraha* Gatha 2 said —

जीवो उवओगमओ अमुत्ति कत्ता सदेहपरिमाणो ।
भोत्ता ससारत्थो सिद्धो सो विस्ससोड्ढगई ॥ २ ॥

It lives has conscious attentiveness, is immaterial, *doer* co extensive with its body, *enjoyer* fixed in *mundane existence liberated* and with a natural upward vertical motion (in its pure state)

Srimat Rajchandra carried on the great tradition right to the end of the 19th century I have italicised five points in Sri Nemi Chandra's verse which cover the six points of Srimat Rajchandra

SRI NEMICHANDRA S	SRIMHT RAJCHANDRA'S
1 It lives includes	1 Existence of the soul,
	2 Its Eternity
2 Is doer	3 Its being the doer, and
3 Enjoyer	4 Enjoyer of Karmas
4 In mundane existence in which alone it needs and follows the way to libera tion, *i e*, right conduct	5 Capable of gaining liberation
5 Liberation includes	6 Means of liberation

1 The Soul

45

The Pupil Doubts the Existence of the Soul

नथी दृष्टिमां आवतो, नथी जणातुं रूप ।
बीजो पण अनुभव नहीं, तेथी न जीव स्वरूप ॥ ४५ ॥

अदृश्यत्वादरूपित्वाज्जीवो नास्त्येव भेदभाक् ।
अनुभूतेरगम्यत्वान्नृशृङ्गस्येव केवलम् ॥ ४५ ॥

It can not be seen It has no form, there is no other similar way of experiencing it Therefore there is no Soul

46

अथवा देह ज आतमा, अथवा इंद्रिय प्राण ।
मिथ्या जुदो मानवो, नहीं जुदुं एंधाण ॥ ४६ ॥

देह एव वा जीवोऽस्ति प्राणरूपोऽथवा स च ।
इन्द्रियात्मा तथा मन्यो नैव भिन्नो ह्यलक्षण ॥ ४६ ॥

Either the Soul is body itself or it is only the senses and vitalities Therefore it is wrong to take it as separate (from the body), the senses vitalities and respirations for there is no sign of its being so separate

Commentary —See my The living and the non living substances in the *Jaina Gazette*, Vol XV No 4 for October 1919

47

वली जो आत्मा होय तो, जणाय ते नहीं केम ? ।
जणाय जो ते होय तो, घट पट आदि जेम ॥ ४७ ॥

यदि स्याद् येन्चान जीवोऽनुभूयेत कथं न हि ? ।
यदस्ति सकल तत् नु ज्ञायते घट-पटादिवत् ॥ ४७ ॥

And if there is the Soul why is it not knowable ? If it is knowable, it is as pot clothes etc are

48

माटे छे नहीं आतमा, मिथ्या मोक्षउपाय ।
ए अंतरशंकातणो, समजावो सदुपाय ॥ ४८ ॥

अतोऽस्तो नैव आत्माऽस्ति मता मुक्तिप्रथा वृथा ।
मनाशंसान्तरीं देवासुन्मीलय प्रभो ! प्रभो ! ॥ ४८ ॥

Therefore the soul is not the means of liberation is illusion Tell me the effective means of explaining away this doubt in my mind

49

The True Teacher's Reply

भास्यो देहाध्यासथी, आत्मा देहसमान ।
पण ते बन्ने भिन्न छे, प्रगटलक्षणे भान ॥ ४९ ॥

अध्यासाद् भासिता देह-देहिनो समता, न सा ।
तयोर्द्वयो सुभिन्नत्वाल्लक्षणै प्रकटैरहो ॥ ४९ ॥

From the false identification (of the Soul) with the body, the soul appeared (to thee) like the body But (really) the two are separate (for their) real characteristics are (evidently distinct)

50

भास्यो देहाध्यासथी, आत्मा देहसमान ।
पण ते बन्ने भिन्न छे, जेम असि ने म्यान ॥ ५० ॥

अध्यासाद् भासिता देह-देहिनो समता, न सा ।
तयोर्द्वयो सुभिन्नत्वादसिकोशायते धुवम् ॥ ५० ॥

From the gross bondage (of the Soul) by the body the Soul appeared (to thee) like the body But (really) the two are separate, as the sword and its sheath

51

जे द्रष्टा छे दृष्टिनो, जे जाणे छे रूप ।
अबाध्य अनुभव जे रहे, ते छे जीवस्वरूप ॥ ५१ ॥

दृष्टेर्द्रष्टास्ति यो वेत्ति, रूप सर्वप्रकारगम ।
भात्यऽबाध्याऽनुभूतिर्या साऽस्ति जीवस्वरूपिका ॥ ५१ ॥

That which is the seer of the sight and the knower of form (and of similar immediate or mediate experiences in that) whatever remains of (direct) indisputable experience that is the sign of the soul

Commentary —With reference to the doubt raised, in verse 45, the eye sees, but the real seer is the soul behind the eye and the mind knows the form etc but behind that is the soul (the real knower again) These experiences by the senses and the mind depend on outside objects and also upon the intelligence or the attentive consciousness inside But whatever is independent of all these and remains the innermost and most direct experience *i e* the feeling of itself by the Soul is the Soul

52

छे इद्रिय प्रत्येकने, निज निज विषयनु ज्ञान ।
पाच इद्रिना विषयनु, पण आत्माने भान ॥ ५२ ॥

स्वस्वविषये सज्ञान प्रतीन्द्रिय विभाति भो ।
पर तु तेषा सर्वेषां जागर्ति भानमात्मनि ॥ ५२ ॥

Each several sense has its own subject matter of knowledge But the soul has knowledge of the subject matter of all the five senses

53

देह न जाणे तेहने, जाणे न इद्रि प्राण ।
आत्मानी सत्तावडे, तेह प्रवर्ते जाण ॥ ५३ ॥

न तद् जानाति देहोऽथ नैव प्राणो न चेन्द्रियम् ।
सत्तया देहिनो देहे तत्प्रवृत्ति निरोध रे ! ॥ ५३ ॥

The body does not know it nor do the senses and the vitalities know it *Know these* to (have their being or to) function with the power of the Soul (itself)

Commentary —Compare Jaina Philosophy and the process of the sensitive knowledge

See my article on *Jaina Psychology* in the Jaina Svetambara Conference Herald for 1917

54

सर्व अवस्थाने विषे, न्यारो सदा जणाय ।
प्रगटरूप चैतन्यमय, ए एंधाण सदाय ॥ ५४ ॥

योऽवस्थासु समस्तासु ज्ञायते भेदमाक् सदा ।
चेतननामय स्पष्ट स ह्यात्मा नायलक्षण ॥ ५४ ॥

Through all states (the Soul is) always known as separate It manifests itself as full of consciousness and this is its permanent characteristic

घट, पट आदि
जाणनार ते

त न आ

Thou knowest the pots, clothes etc and therefore thou believest in their existence But thou dost not believe in the knower of them What can one say of such knowledge?

Commentary—Here Srimat Rajchandra touches the line of argument of Rene Descartes in establishing the existence of the soul in his famous Cogito, ergo, sum which is for ever a classic and most irrefutable mode of proving the knower the Ego the Soul

56

परम बुद्धि कृश देहमां, स्थूल देह मति अल्प ।
देह होय जो आतमा, घटे न आम विकल्प ॥ ५६ ॥

कृशे देहे घना बुद्धिरघना स्थूलविग्रहे ।
स्याद् देहो यदि आत्मैव नैव तु घटना भवेत् ॥ ५६ ॥

(We see) Supreme enlightenment in a slight body and small intelligence in a big heavy body If the body is the soul, then this difference cannot arise

57

जड चेतननो भिन्न छे, केवल प्रगट स्वभाव ।
एकपणुं पामे नहीं, त्रणे काल द्वयभाव ॥५७॥

केवल भिन्न एवाऽस्ति स्वभावो जड-जीवयो ।
कदापि न तयोरैक्यं द्वैतं कालत्रिके तयो ॥ ५७ ॥

The nature of lifeless and conscious (or living Soul) is obviously entirely different They never become one In all the three ages (they remain as) two (different substances)

58

आत्मानी शंका करे, आत्मा पोते आप ।
शंकानो करनार ते, अचरज एह अमाप ॥ ५८ ॥

आत्मानं शङ्कते आत्मा स्वयमज्ञानतो ध्रुवम् ।
यः शङ्कते स वै आत्मा स्वेनाऽहो ! स्वीयशङ्कनम् ॥ ५८ ॥

The Soul itself doubts the Soul It is the doubter of itself It is a matter of surprise beyond measure

II —THE SOUL IS ETERNAL

The Pupil's Doubt

59

आत्माना अस्तित्वना, आपे कह्या प्रकार ।
संभव तेनो थाय छे, अंतर कर्ये विचार ॥ ५९ ॥

शिष्यो भगवता प्रोक्ता आत्माऽस्तित्वस्य युक्तयः ।
तत संभवन तस्य ज्ञायतेऽन्तर्विचारणात् ॥ ५९ ॥

According to your saying as to the existence of the Soul by contemplating upon it in the mind it is possible (that the Soul is)

60

बीजी शंका थाय त्यां, आत्मा नहीं अविनाश ।
देहयोगथी ऊपजे, देहवियोगे नाश ॥ ६० ॥

तथाऽपि मत्र शङ्काऽस्मात् नश्वर नाऽविनश्वरः ।
देहसंयोगतो भाऽस्ति देहनाशात् तु नाशभाक् ॥ ६० ॥

Now arises the second doubt that the Soul is not indestructible. It is born with the union of the body (and) it is destroyed with the separation from the body

61

अथवा वस्तु क्षणिक छे, क्षणे क्षणे पलटाय ।
ए अनुभवथी पण नहीं, आत्मा नित्य जणाय ॥ ६१ ॥

अथवा क्षणिकं वस्तु परिणामी प्रतिक्षणम् ।
तदनुभवतश्चापि नाऽऽत्मा नित्योऽनुभूयते ॥ ६१ ॥

Or, the substance is transient (as it is seen) changing every instant From this ex perience also, the soul is not known to be eternal

62

The True Teacher s Reply

देह मात्र संयोग छे, वळी जड, रूपी, दृश्य ।
चेतनना उत्पत्ति लय, कोना अनुभव वश्य ?

देहमात्र तु सयोगी दृश्य रुपी जड घनम् ।
जीनोत्पत्ति लयावत्र नीतौ येनाऽनुभूतिताम् ? ॥ ६२ ॥

The body is merely a concourse of atoms, lifeless with form (*i e*, material) visible (Then) upon whose experience (or observation) do the generation and destruction of consciousness depend ?

Commentary —How and who knows that consciousness is generated or destroyed by the body ? *i e* it is this knower who is the soul

63

जेना अनुभव वरय ए, उत्पन्न, लयनु ज्ञान ।
ते तेथी जूदाविना, थाय न केमें भान ॥ ६३ ॥

उत्पत्ति ऽ्ययोधी तु यस्यानुभववर्तिनी ।
स ततो भिन्न एव स्यान्नान्यथा बोधन तयो ॥ ६३ ॥

Upon whom the experience or the observation of the rise and the destruction (of the body) depends ? Without maintaining the separation of that (soul from the body) there can be no knowledge by any means (what soever)

Commentary —Suppose that the soul is born and dies with the body Then who knows that the body is dead or the soul is being born out of it ?

To me it seems that *self*-consciousness is emphasised here. We are conscious of all outside matters. But in addition to this we know that we are so conscious. It is *this* feeling of *our* knowing something about others *and ourselves* which proves the existence of ourselves. The body must obviously be separate from this for the body never knows the soul; it is the soul which knows the body. In other words the body is only the known, never the knower; but the soul is always the knower and sometimes by reflecting upon itself, the known also.

64

जे संयोगो देखिये, ते ते अनुभवदृश्य ।
उपजे नहीं संयोगथी, आत्मा नित्य प्रत्यक्ष ॥ ६४ ॥

दृश्यन्ते ये तु संयोगा ज्ञायन्ते ते सदात्मना ।
नात्मा संयोगजन्योऽन नित्यस्त्वात्मा प्रत्यक्ष स्फुटम् ॥६४॥

Whatever unions (and resultants of unions) are observed, they are visible to the experiencer, the (soul). (The soul in the body is) not (observed) to arise from the Union (of the elements of the body, therefore) evidently the soul (is) eternal.

65

जडथी चेतन उपजे, चेतनथी जड थाय ।
एवो अनुभव कोइने, क्यारे कदी न थाय ॥ ६५ ॥

जडादुत्पद्यते जीवो जीवादुत्पद्यते जडम् ।
एवाऽनुभूति कस्यापि कदापि क्वापि नैव रे ! ॥ ६५ ॥

Consciousness arises from matter, or matter from consciousness Such experience has never been possible to any one

66

कोइ संयोगोथी नहीं, जेनी उत्पत्ति थाय ।
नाश न तेनो कोइमा, तेथी 'नित्य' सदाय ॥ ६६ ॥

यस्योत्पत्तिस्तु केभ्योऽपि संयोगेभ्यो न जायते ।
न नाशः संभवेत् तस्य जीवोऽतो ध्रुवति ध्रुवम् ॥ ६६ ॥

That the rise of which is not from any kind of union its destruction also cannot be from any cause It is therefore always eternal

67

क्रोधादि तरतम्यता, सर्पादिकनी मांय ।
पूर्वजन्मसंस्कार ते, जीवनित्यता त्याय ॥ ६७ ॥

क्रोधादितारतम्यं यत् सर्पसिंहादिजन्तुषु ।
पूर्वजन्मजसंस्कारात् तत् ततो जीवनित्यता ॥ ६७ ॥

In snakes etc passions (like) anger etc are more or less observed This is due to the (tendencies acquired by their) actions and lives in the past incarnation Thus also the eternity of Soul (is proved)

68

आत्मा द्रव्ये नित्य छे, पर्याये पलटाय ।
बालादि वय त्रण्यनुं, ज्ञान एकने थाय ॥ ६८ ॥

आत्माऽस्ति द्रव्यतो नित्य पर्यायै परिणाममाक् ।
बालादित्रयसज्ज्ञानं यस्मादेकस्य जायते ॥ ६८ ॥

As a substance the soul is eternal, its modifications change Through boyhood, youth old age etc the man has the knowledge of being the same one person

Commentary —Here the nature of substance is given A substance is a collection of Attributes and Modifications It exists and remains the same throughout all its modifications which change

69

अथवा ज्ञान क्षणिकनुं, जे जाणी वदनार ।
वदनारो ते क्षणिक नहीं, कर अनुभव निर्धार ॥ ६९ ॥

क्षणिकं वक्ति चात्मानं क्षणिकं यस्तु वेद सः ।
न वक्ता क्षणिको नास्ति तदनुभवनिश्चितम् ॥ ६९ ॥

Or if the speaker knows that knowledge is of transient objects such speaker is not transient, (for the sayer must be continuous i e, the same to predicate transitoriness of the preceding instant) Ascertain (this) by experience (or observation)

70

क्यारे कोइ वस्तुनो, केवल होय न नाश ।
चेतन पामे नाश तो, केमा भले तपास ॥ ७० ॥
कदापि कस्यचिन्नाशो वस्तुनो नैव केवलम् ।
चेतना नश्यति चेत् तु किंरूप स्याद् गवेषय ॥७०॥

Never any substance is entirely destroyed (*i e* it can be traced through its several conditions, *e g* gold in a bangle through a ring or a chain or a necklace) if consciousness is destroyed find in what it is transmuted

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III —THE SOUL IS THE DOER OF KARMAS

The Pupil's doubt

71

कर्त्ता जीव न कर्मनो, कर्म ज कर्त्ता कर्म ।
अथवा सहज स्वभाव का, कर्म जीवनो धर्म ॥ ७१ ॥
आत्मा नो कर्मण कर्ता कर्मकर्ताऽस्ति कर्म वै ।
वा सहज स्वभाव स्यात् कर्मणो जीवधर्मता ॥ ७१ ॥

The soul is not the doer of Karmas Karmas do Karmas or else the doing of Karmas is the nature of soul (*i e*, the soul can never be rid of Karmas and there is no Liberation)

72

आत्मा सदा असग ने, करे प्रकृति बंध ।
अथवा ईश्वर प्रेरणा, तेथी जीव अबंध ॥७२॥
स्यादसंग सदा जीवो बध्नाति वा प्रकृतिः ।
वेश्वरप्रेरणा तत्र तना जीवो न बन्धक ॥७२॥

The soul being always separate (from Karmas) matter binds (Karmas to it) or God instigates (it to bind Karmas) and therefore the soul is unbound (for the bondage is not his but due to the desire of God)

73

माटे मोक्ष-उपायनो, कोइ न हेतु जणाय ।
कर्मतणु कर्तापणु, का नहीं, का नहीं जाय ॥७३॥
तत केनाऽपि हेतुना मोक्षोपायो न [illegible]
जीवे कर्मविधातृत्व नाभ्यस्ति चेत्र [illegible] ॥७३॥

Thus meseems there is no [illegible] means of Liberation How [illegible] ponsibility of Karmas do[illegible] (then)?

The True Teacher's Reply

74

होय न चेतन प्रेरणा, कोण ग्रहे तो कर्म ?
जडस्वभाव नहीं प्रेरणा, जुओ विचारी धर्म ॥७४॥

चेतनप्रेरणा न स्यादाद्द्यात् कर्म क खलु ?
प्रेरणा जडजा नाऽस्ति वस्तुधर्मो विचार्यताम् ॥७४॥

If consciousness is not active who cognises Karmas? Conscious activity is not the nature of matter See and think of the nature (of things as they are)

75

जो चेतन करतु नथी, थता नथी तो कर्म ।
तेथी सहज स्वभाव नहीं, तेम ज नहीं जीवधर्म ॥ ७५ ॥

यदि जीवक्रिया न स्यात् सग्रहो नैव कर्मण ।
अतो न सहजो भावो नैव वा जीवधर्मता ॥७५॥

If consciousness does not do them, the Karmas would not be So it is not the natural characteristic of (Karmas to do Karmas) nor is it the nature of the Soul

Commentary —The question of Karmas is not very difficult, if we remember the dual character of our personality The *existence* of the Soul has been established above The

Soul in its pure form of Omniscient consciousness which is obviously higher than Individual Social, Patriotic, Humanitarian and even Cosmic Consciousness is not visible. The Jaina saints—Arhats or the adored ones were Omnisciently conscious and visible also But they are not on our sinful earth now Thus the soul exists, but we do not see it in its pure or even all but pure form We see it in combination with matter, with Karmas Sri Kunda Kundacharya teaches us—

जीवाणि कम्म संजुत्ता ।

(See *Panchastikaya* Gatha, 27)

Jiva is combined with Karmas (matter)

It is this soul mixed with Karmas from eternity, that does the Karmas and enjoys their fruits Otherwise the pure Soul is pure consciousness, Bliss Power the doer of its own infinite self modifications and the enjoyer of its own infinite self bliss (See *Dravya Samgraha* Gathas 6 7, 8)

The ignorant doubt of the pupil really touches the higher Truth of the absolute character of the pure Soul (Siddha) where it does no Karmas But in its embodied mundane condition it is the soul only who does the Karmas is responsible for them

and experiences the good or bad results of them Thus, the pure soul alone does no Karmas, it does them only if combined with Karmic matter in its embodied, mundane condition Nor does matter do Karmas except in so far as it becomes the essential means or necessary auxiliary cause (Nimitta Karana) of Karmas being done by the soul

Another consideration confirms the above The first process in Karmas is Asrava, their inflow towards the soul This is done in one of three possible ways, the vibratory activity of mind, speech or body As Umasvami teaches us in *Tattvartha Sutra* chapter VI Aphorisms 1 and 2 —

काय वाङ मन कर्म योग ॥१॥ स आस्रव ॥२॥

Vibratory activity of body speech and mind is Yoga It is Asrava or inflow of Karma

Now all body, speech and mind is pure matter and nothing else *i e*, apart from the conscious soul which is embodied in it

Things enjoyable by the senses the five senses themselves the bodies, the mind, the *karmas* and the other material objects all this know as matter (*pudgala*)

Thus also in the embodied state, it is matter which is the essential means or necessary auxiliary cause of Karmas being done by soul

76

केवल होत असंग जो, भासत तने न केम ?
असंग छे परमार्थथी, पण निजभाने तेम ॥ ७६ ॥

यदि स्यात् केवलोऽसङ्ग कथं भासेत न त्वयि ?
तत्त्वोऽसङ्ग एवाऽस्ति किंतु तदभिमयोधने ॥ ७ ॥

If (the soul) is entirely unaccompanied (by matter) why is it not seen by you ? As the highest Ideal it is unaccompanied but then it knows (realises) its own self

See Commentary to verse 75

77

कर्ता ईश्वर को नहीं, ईश्वर शुद्ध स्वभाव ।
अथवा प्रेरक ते गणये, ईश्वर दोषप्रभाव ॥ ७७ ॥

नेश्वरः कोऽपि कर्ताऽस्ति स वै शुद्धस्वभाववान्
यदि वा प्रेरकं तत्र मते दोषप्रसङ्गता ॥ ७७ ॥

No God is the doer, (or creator) C
is the pure self nature (of the soul) Ot
wise if thou takest him to be the
doer, it will involve God in

Commentary —Doing implies desire A desire can only relate to something or fact which is not but ought to be therefore it implies imperfection And God cannot be imperfect Therefore he cannot be the doer of our Karmas

78

चेतन जो निजभानमा, कर्त्ता आपस्वभाव ।
वर्ते नहीं निजभानमा, कर्ता कर्मप्रभाव ॥ ७८ ॥

यदाऽऽत्मा वर्तते स्वौत्रे स्वभावे तत्करस्तदा ।
यदात्मा वर्ततेऽस्वौत्रे स्वभावेऽन्तत्करस्तदा ॥ ७८ ॥

If consciousness (or soul) is in (a condition of) self knowledge it does its own nature (*i e* it brings about only its self-modification *i e* does no Karmas), but if it is not in self knowledge then it does (or effects) the changes in Karmas

IV —THE SOUL ENJOYS THE FRUITS OF KARMAS

The Pupil's doubt

79

जीव कर्मकर्त्ता कहो, पण भोक्ता नहीं सोय ।
शु समजे जड कर्म के, फलपरिणामी होय ॥ ७९ ॥

स्यादात्मा कर्मणः कर्ता किन्तु भोक्ता न युज्यते ।
किं जानाति जडं कर्म येन तत् फलदं भवेत् ॥ ७९ ॥

Let the soul be the doer of Karmas but it cannot be the enjoyer for how can lifeless Karmas know (that) they should inflict the fruits (of its Karmas upon their doer the soul)

80

फलदाता ईश्वर गणये, भोक्तापणु सधाय ।
एम कहे ईश्वरतणु, ईश्वरपणु ज जाय ॥८०॥

भवेदीश्वरः फलस्यदाऽऽत्मा भोगभाग् भवेत् ।
अथैश्वर्यं न युज्येत ईश्वरे फलदे मते ॥८०॥

If you take God to be the fruit giver, then the soul being the enjoyer can be established But if it is said of God then his Godhood goes away

81

ईश्वर सिद्ध थया विना, जगत्‌नियम नहीं होय ।
पछी शुभाशुभ कर्मनां, भोग्यस्थान नहीं कोय ॥८१॥

असिद्धे ईश्वरे नैव युज्यते जगत स्थिति ।
शुभाऽशुभविपाकानां ततः स्थानं न विद्यते ॥८१॥

Without establishing (the existence of God) there remains no ruler for the Universe Then there is no room for the fruition of good or [illegible] actions (Karmas)

[illegible] True Teacher's Reply

82

[illegible] [illegible], माटे चेतनरूप ।
[illegible] [illegible], ग्रहण करे जडधूप ॥८२॥

[illegible] [illegible] [illegible] ।
[illegible] [illegible] लाति कर्मचय जडम् ॥ ८२ ॥

Subjective Karmas are the activity (of the soul) itself Therefore, (they take) the form of conscious vibratory activity of the soul itself which fills animates and makes living the body and speech They have the reflected or projected power of the soul, and take in (or are bound by) the dust (or molecules) of lifeless (Karmic matter)

[illegible] — There are two stages in soul's union with Karma. [illegible] Asrava, [illegible] these is again [illegible] [illegible] ne, [illegible]

Take a concrete example, the passion of anger The soul s consciousness being attentive is the *sine qua non* of any further process This being present the object or cause of anger excites the body, speech or mind one or two or all three of the man This excite ment takes the form of vibratory activity of the very fine material molecules of our physical body speech or mind This is sub jective inflow Bhava Asrava

There is infinite harmony in the Universe Like attracts like in a sure and universal and most marvellous manner Every atom is tuned to its brother—a similar atom The vibrating molecules of body speech or mind set up a similar vibration in the appropriate Karmic matter with which the Universe is filled This newly awakened Karmic matter is set in motion towards the soul This is Objective Inflow, Dravya Asrava

The original vibration of body speech or mind may stop Then there is no further bondage This is technically called Iryapatha or Transitory Bondage But in most cases there is lasting bondage

The vibrations of body, speech or mind, which continue when the bondage is taking

The True Teacher's Reply

82

भावकर्म निजकल्पना, माटे चेतनरूप ।
जीववीर्यनी स्फुरणा, ग्रहण करे जडधूप ॥८२॥

भावकर्म निजा कल्पितरश्चेतनरूपता ।
जीववीर्यस्य स्फूर्तेस्तु लाति कर्मचय जडम् ॥ ८२ ॥

Subjective Karmas are the activity (of the soul) itself Therefore (they take) the form of conscious vibratory activity of the soul itself which fills, animates and makes living our body and speech They have the reflected or projected power of the soul, and take in (or are bound by) the dust (or molecules) of lifeless (Karmic matter)

Commentary —There are two stages in soul s union with Karmic matter Asrava, inflow and Bandha Bondage Each of these is again subjective, (Bhava) or objective, (Dravya) Subjective is the conscious attentiveness (Chetana and Upayoga) of the soul itself which leads to yoga or vibratory activity of body, speech and mind Objective is the Karmic matter itself which flows into and binds the soul

One is a pauper, and one a prince and similar other differences (in the conditions of living beings are seen) These are the (true) learning of good or bad (Karmas as they show and constitute the effects of actions for) without cause there is no effect

85

फलदाता ईश्वरतणी, एमां नथी जरूर ।
कर्म स्वभावे परिणमे, थाय भोगथी दूर ॥८५॥

ईश्वरः फलदाताऽस्त्यपेक्षणीयो न हि कर्मणि ।
परिणमेत् स्वभावात् तद् भोगाद् दूरं विनश्यति ॥८५॥

It is not necessary to consider God as fruit giver Karmas fructify by their own nature and they fall exhausted as soon as (their effects are) enjoyed

86

ते ते भोग्य विशेषनां, स्थानक द्रव्य स्वभाव ।
गहन वात छे शिष्य आ, कही संक्षेपे साव ॥८६॥

तत्तद्भोग्यविशेषाणां स्थानं द्रव्यस्वभावता ।
वार्तेयं गहना शिष्य ! संक्षेपे मयोदिता ॥८६॥

(And) the many differences which are (seen) in the enjoyment of (Karmas *i e*, the lives and circumstances and *states* and con

place are called subjective Bondage, Bhava Bandha They are determined by the intense or mild degree of the passion, and also by its kind *e g* Anger in this instance

The actual particles of Karmic matter which go and unite with the Karmic body in which the soul is actually sheathed, constitute objective bondage, or Dravya Bandha

83

झेर, सुधा समजे नहीं, जीव खाय फल थाय ।
एम शुभाशुभ कर्मनु, भोक्तापणु जणाय ॥ ८३ ॥

विष सुधा न विसोऽपि खादक फलमाप्नुयात् ।
एवमेव शुभाऽशुभकर्मणो जीवभोक्तृता ॥ ८३ ॥

Poison and nectar do not know (their effects) by the living (being who) eats (them) the fruit thereof is experienced So with regard to good or bad Karmas understand the enjoyment (to be in the soul)

84

एक रांक ने एक नृप, ए आदि जे भेद ।
कारणविना न कार्य ते, ए ज शुभाशुभ वेद्य ॥ ८४ ॥

एको रङ्कः प्रजापोऽन्य इत्यादिभेददर्शनम् ।
कार्यं नाऽकारणक्वाऽपि वेद्यमेव शुभाऽशुभम् ॥ ८४ ॥

It does good actions and enjoys their fruit in the condition of Gods etc It does bad actions and bears their fruit in the condition of hellish beings etc Nowhere is it without Karmas

The True Teacher's Reply

89

जेम शुभाशुभ कर्मपद, जाण्या सफल प्रमाण ।
तेम निवृत्तिसफलता, माटे मोक्ष सुजाण ॥ ८९ ॥

यथा शुभाशुभ कर्म जीवव्यापारत फलि ।
फलवन्निर्वाणमप्यस्य तद्व्यापारजस्तथा ॥ ८९ ॥

As you have found the good and bad actions to be fruitful in their way, so non action or cessation of both good and bad actions also (is) fruitful, O knowing one, so there is Liberation

90

वित्यो काल अनंत ते, कर्म शुभाशुभ भाव ।
तेह शुभाशुभ छेदता, उपजे मोक्षस्वभाव ॥ ९० ॥

गदसत्कर्मणो भावादनन्त समयो गत ।
सपद्येत तदुच्छेदे जीवे मुक्तिस्वभावता ॥ ९० ॥

dition of pain and pleasure, prosperity and poverty of different persons are due to the) self nature of the substances of (different kinds and qualities of) different degrees This doctrine is deep O pupil Here I have said it quite in brief

V —THERE IS LIBERATION

The Pupil's Doubt

87

कर्त्ता, भोक्ता जीव हो, पण तेनो नहीं मोक्ष ।
वीत्यो काल अनंत पण, वर्त्तमान छे दोष ॥ ८७ ॥

कर्ता भोक्ताऽस्तु जीवोऽपि तस्य मोक्षो न विद्यते ।
व्यतीतोऽनन्तक कालस्तथाऽप्यात्मा तु दोषभाक् ॥ ८७ ॥

The soul may be the doer and enjoyer (of Karmas) but there is no liberation for him Infinite time has passed and yet the defect (of being unliberated) still continues

88

शुभ करे फल भोगवे, देवादि गतिमांय ।
अशुभ करे नरकादि फल, कर्मरहित न क्यांय ॥ ८८ ॥

शुभकर्मकरो जीवो देवादिपदवीं व्रजेत् ।
अशुभकर्मकृच्चाथ श्वभ्र, न क्वाऽप्यकर्मक ॥ ८८ ॥

Even if there be liberation, there is no consistent means by which the Karmas company of infinite duration may be got rid of

93

अथवा मत दर्शन घणां, कहे उपाय अनेक ।
तेमां मत साचो कयो ? बने न एह विवेक ॥ ९३ ॥

घा मतानि दर्शनानि नैकोपायप्रदर्शीनि ।
मत सत्य तु किं तत्र शक्यते न विवेचितुम् ॥ ९३ ॥

Again, there are many religions and Schools of philosophy which give many means (of Liberation) Which of the religions is true? This discrimination cannot be attained

94

कई जातिमां मोक्ष छे, कया वेषमां मोक्ष ।
एनो निश्चय ना बने, घणा भेद ए दोष ॥ ९४ ॥

कस्यां जातौ भवेन्मोक्षो वेषे कस्मिंश्च निर्वृत्ति ।
निश्चेतुमेनच्छक्यं न बहुभेदो हि दूषणम् ॥ ९४ ॥

There is no certainty as to the caste in which there is Liberation, garb in which there is Liberation ... are many such differences of Fait... ...lso) a defect (in the ... of Liberation)

From an infinite period of time, the thought activity (bhava) of soul has been that of good or bad Karmas By breaking through this good or bad, there arises Liberation which is the self nature (of the soul)

91

देहादि संयोगनो, आत्यंतिक वियोग ।
सिद्ध मोक्ष शाश्वतपदे, निज अनंत सुखभोग ॥९१॥

आत्यान्तिको वियोगो यो देहादियोगज खलु ।
तन्निर्वाण समाख्यातं तथाऽनन्तसुखैकता ॥९१॥

The entire separation from the union of body etc (*i e* Karmic matter of all kinds) is the status of Siddha (Accomplished of) Liberation of pure (soulhood) of infinite enjoyment of its own bliss

VI —THERE IS MEANS OF LIBERATION

The Pupil's Doubt

92

होय कदापि मोक्षपद, नहीं अविरोध उपाय ।
कर्मो काल अनंतना, शाथी छेद्यां जाय ॥९२॥

मोक्षस्थानं कदापि स्यान्नाऽविरोध्युपायि तत् ।
अनन्तकालजं कर्मचयच्छेद्य कथं भवेत् ॥९२॥

प्रश्नोत्तरेण सञ्जाता प्रतीतिस्तव ह्यात्मनि ।
मोक्षोपायस्तथा तात ! प्रत्येति सहज मन ॥ ९७ ॥

By the 5 replies, there has arisen faith in the soul, in means of Liberation (you) will have belief easily in this way

98

कर्मभाव अज्ञान छे, मोक्षभाव निजवास ।
अंधकार अज्ञान सम, नाशे ज्ञानप्रकाश ॥ ९८ ॥

अज्ञान कर्मभावोऽस्ति मोक्षभावो निजस्थिति ।
ज्वलिते ज्ञानदीपे तु नश्येदज्ञानजतम ॥ ९८ ॥

The thought activity of the soul by which Karmas inflow and bind it i e, the subjective inflow and subjective bondage are its ignorance (Delusion), the thought activity of Liberation is its abiding in its own self Ignorance is like darkness (This) being destroyed Knowledge shines fourth

99

जे जे कारण बंधना, तेह बंधनो पंथ ।
ते कारण छेदकदशा, मोक्षपंथ भवअंत ॥ ९९ ॥

यो यो बन्धस्य हेतु स्याद् बन्धमार्गो भवेत् स स ।
बन्धोच्छेदस्थितिर्या तु मोक्षमार्गो भवान्तक ॥ ९९ ॥

Those which are the causes of the bondage, are the path of bondage The state of breaking through those causes, is the path of Liberation, is the end of the mundane or embodied condition (of the soul)

100

राग, द्वेष, अज्ञान ए, मुख्य कर्मनी ग्रंथ ।
थाय निवृत्ति जेहथी, ते ज मोक्षनो पंथ ॥ १०० ॥

रागो द्वेषस्तथाऽज्ञानं कर्मणा ।
यस्मात् तन्निवृत्तिः स्यात् ॥१००॥

Attachment, the principal knot ... is path of Liberation ... of these

आत्मा सत् चैतन्य
जेथी केवल पामि

सच्चेतनामया
प्राप्यते स यत्

The Soul ... is free from all ... can be attained ... the means of ...

102

कर्म अनंत प्रकारना, तेमां मुख्ये आठ ।
तेमां मुख्ये मोहनिय, हणाय ते कहुं पाठ ॥ १०२ ॥

अनन्तभेदक कर्म चाष्टौ मुख्यानि तेष्वपि ।
तत्राऽपि मोहनो मुख्या घक्ष्ये तद्धनने विधिम् ॥ १०२ ॥

Karmas are of infinite kinds Among them the chief are eight Among these (eight) the chief is the Deluding I give the way to destroy that (*Mohaniya* or deluding Karma)

Commentary —For the 8 Karmas and their 148 sub-classes see *Outlines of Jainism* (1916) pp 26 to 36 Also *Jaina Gem Dictionary* (1918) Appendix A

103

कर्म मोहनिय भेद बे, दर्शन, चारित्र नाम ।
हणे बोध वीतरागता, अचूक उपाय आम ॥ १०३ ॥

मोहन द्विविध तत्र दृष्टि-चारित्रभेदत ।
बोधो हि दर्शन हन्याच्चारित्र रागहीनता ॥ १०३ ॥

The Deluding Karma is of two kinds, named (Right Belief Deluding and Right) Conduct (Deluding The former) is destroyed

by enlightenment (and the latter) by non-attachment (which are) the infallible means of (destroying) that (deluding Karma)

Commentary—Right Belief is gained by enlightenment, *i e* by ascertaining the truth about the real nature of things by means of knowledge, observation, experience, thinking and feeling Right conduct is gained by non-attachment, which is a preliminary essential of vows, carefulness restraint, duties, contemplation fortitude and actual internal and external right living

104

कर्मबंध क्रोधादिथी, हणे क्षमादिक तेह ।
प्रत्यक्ष अनुभव सर्वने, एमां शो संदेह ॥ १०४ ॥

क्रोधादियोगत कर्मबन्ध शान्त्यादिघातक ।
प्रत्यक्षानुभूति सर्वेषा तत्र का संशयालुता ? ॥ १०४ ॥

Karma bondage is due to (the passions) anger etc These are destroyed by forgiveness etc It is evident to all by experience, what doubt (can there be) in this ?

Commentary—In the *Life of Christ* by A W Gough M A , His four great qualities are emphasised They are Forgiveness,

Humility, Straightforwardness and Charity These are the antidotes to the poison of the four great passions, against which Jainism constantly warns its true votaries, viz Anger Pride, Deceit, and Greed

105

छोडी मत दर्शन तणो, आग्रह तेम विकल्प ।
कह्यो मार्ग आ साधशे, जन्म तेहना अल्प ॥ १०५ ॥

मतदर्शनाग्रहं त्यक्त्वा विकल्पाचरणं तथा ।
आराध्यैतान्मार्गो यैः तेषां हि जन्माल्पता ॥ १०५ ॥

One who gives up whimsical self guidance and blind pursuit of one's religion and school of thought, and follows the path described above, his incarnations, will be few (*i e* he will attain Liberation soon)

106

षट्पदना षट् प्रश्न तें, पूछ्या करी विचार ।
ते पदनी सर्वांगता, मोक्षमार्ग निर्धार ॥ १०६ ॥

षट्पदस्य षट् प्रश्नाः पृष्टाः संचिन्त्य रे ! त्वया ।
तत्पदानां समूहो वै मुक्तिमार्गः सुनिश्चितम् ॥ १०६ ॥

You have questioned me, having pondered over the 6 doctrines by your 6 questions Those doctrines in their entirety are certainly the path to Liberation

107

जाति-वेषनो भेद नहीं, कह्यो मार्ग जो होय ।
साधे ते मुक्ति लहे, एमां भेद न कोय ॥ १०७ ॥

जातेर्वेषस्य नो भेदो यदि स्यादुक्तमार्गता ।
तां तु यः साधयेत् सद्यो न काचित् तत्र भिन्नता ॥ १०७ ॥

There is no distinction of caste or garb (for him) who is in the said path Whoever follows it gains Liberation There is no *distinction (or doubt) in this*

108

कषायनी उपशांतता, मात्र मोक्षअभिलाष ।
भवे खेद अंतर दया, ते कहिये जिज्ञास ॥ १०८ ॥

कषायस्योपशान्तत्वं मोक्षे रुचिर्हि केवलम् ।
भवे खेदो दया चित्ते सा जिज्ञासा समुच्यते ॥ १०८ ॥

Those who have the suppression of the passions, merely the desire for Liberation sorrow for continuous rebirths, compassion (for living beings) in the mind, are called the Seekers after soul (or aspirants to soul-realisation)

109

ते जिज्ञासु जीवने, थाय सद्गुरुबोध ।
तो पामे समकितने, वर्ते अंतरशोध ॥ १०९ ॥

सद्गुरोर्बोधमाप्नुयात् स जिज्ञासुनरो यदि ।
तदा सम्यक्त्वलाभं स्यादात्मशोधनता अपि ॥ १०९ ॥

If such soul-seekers (aspirants to soul realisation) get wise (guidance) of a True teacher, they acquire Right Belief, and lead a life of internal purification

110

मत दर्शन आग्रह तजी, वर्ते सद्गुरुलक्ष ।
लहे शुद्ध समकित ते, जेमां भेद न पक्ष ॥ ११० ॥

मतदर्शनाग्रहहीना यद्वृत्तिर्गुरुपारवश्या ।
स लभेत सम्यक्त्वं यत्र भेदो न पक्षता ॥ ११० ॥

He who giving up bias for (one's particular) school of thought and religion, follows the precept of the True Teacher, gets pure Right Belief In it there is neither distinction nor party (or partisanship)

111

वर्ते निजस्वभावनो, अनुभव लक्ष प्रतीत ।
वृत्ति वहे निजभावमां, परमार्थे समकित ॥ १११ ॥

अनुभूति स्वभावस्य तल्लक्ष्य तत्र प्रत्ययः ।
निजतां संवहेद् वृत्ति सत्यसम्यक्त्वमुच्यते ॥ १११ ॥

(He) lives in the nature of one's own self, believes in the experience (of one's own realisation) is continuously attentive to one's own inner nature,—(such are the marks of one who has the) highest Right Belief

112

वर्धमान समकित थई, टाले मिथ्याभास ।
उदय थाय चारित्रनो, वीतरागपद वास ॥ ११२ ॥

भूत्वा वर्द्धिष्णु सम्यक्त्व मिथ्याभास प्रटालयेत् ।
चारित्रस्योदयस्तत्र वीतरागपदस्थिति ॥ ११२ ॥

This Right Belief increasing removes false belief Then rises right conduct, and the soul abides in or attains the dignity or status of non attachment

113

केवल निजस्वभावनुं, अखंड वर्ते ज्ञान ।
कहिये केवलज्ञान ते, देह छतां निर्वाण ॥ ११३ ॥

केवल स्वस्वभावस्य स्थिरा यत्र भवेन्मति ।
सोच्यते केवलज्ञान देहे सत्यपि निर्वृति ॥ ११३ ॥

Living in the perfect knowledge of the full nature of one's self, this is called Perfect Knowledge (This is attained in human body and

116

ए ज धर्मथी मोक्ष छे, तु छो मोक्षस्वरूप ।
अनत दर्शन नान तु, अव्याबाध स्वरूप ॥ ११६ ॥

मोक्ष एव सतो धर्मा मोक्षात्मा च त्वमेव भो ।
अनन्तदर्शन स्त्व च अव्याबाधरूपस्त्वकम् ॥ ११६ ॥

And in this *dharma* (religion or duty) there is liberation thou art Liberation Thyself, thou art infinite conation and (infinite) knowledge Thy nature is undisturbable (Power and Bliss)

Commentary—The soul in its pure state, among other infinite qualities is possessed of the infinite quaternary of Infinite Conation Infinite Knowledge, Infinite Power, and Infinite Bliss

117

शुद्ध, बुद्ध, चैतन्यघन, स्वयज्योति सुखधाम ।
बीजु कहिये केटलु ? कर विचार तो पाम ॥ ११७ ॥

शुद्धो बुद्धश्चिदात्मा च स्वयज्योति सुखालयम् ।
विचारय ततो विद्धि स्व बहु तु किमुच्यते ? ॥ ११७ ॥

Thou art Pure, Enlightened Full of (ever-waking) consciousness, Self Brilliant, the Goal of Bliss Thyself What more to say? Think over it and realise (the Truth of this saying)

118

निश्चय सर्वे ज्ञानीनो, आवी अत्र समाय ।
धरी मौनता एम कही, सहज समाधिमांय ॥ ११८ ॥

सर्वेषां ज्ञानिनामत्र समाप्तिमेति निश्चय ।
उक्त्वैवं गुरुणा मौनं समाधौ सहजे धृतम् ॥ ११८ ॥

The doubtless ascertainment (of Truth) in all knowers (successful seekers after Truth) arrives at this point and stops then Having said this (the True Teacher) assumed silence in easy self absorption

The Pupil's Benefit from Knowledge

119

सद्गुरुना उपदेशथी, आव्युं अपूर्व भान ।
निजपद निजमांही लह्युं, दूर थयुं अज्ञान ॥ ११९ ॥

सद्गुरोरुपदेशात् त्वाऽऽगत भानमपूर्वकम् ।
निजे निजपदं लब्धमज्ञानं सयता गतम् ॥ ११९ ॥

By the teaching of the True Teacher (to the pupil) came new light. He gained self knowledge in his own self His ignorance disappeared

120

भास्युं निजस्वरूप ते, शुद्ध चेतनारूप ।
अजर, अमर, अविनाशी ने, देहातीत स्वरूप ॥ १२० ॥

तद् भासित निज रूप शुद्ध चैतन्यलक्षणम् ।
अजर चामर स्वास्नु देहातीत सुनिर्मलम् ॥ १२० ॥

To him his own nature appeared to be pure and consciousness itself, undiminishable, immortal, indestructible and of a nature (entirely independent of) and separate from the body

121

कर्त्ता, भोक्ता कर्मनो, विभाव वर्त्ते ज्यांय ।
वृत्ति वही निजभावमां, थयो अकर्त्ता त्यांय ॥ १२१ ॥

यदा विभावभाव स्याद् भोक्ता कर्ता च कर्मण ।
यदाऽविभावभाव स्याद् भोक्ता कर्ता न कर्मण ॥ १२१ ॥

(He came to see that he is) the doer and enjoyer of Karmas, (only) where there is delusion, (and deluded identification of the soul with the body) (As soon as his) life flowed in his own nature, (he) at once became non doer (and non enjoyer also)

122

अथवा निजपरिणाम जे, शुद्ध चेतनारूप ।
कर्त्ता भोक्ता तेहनो, निर्विकल्पस्वरूप ॥ १२२ ॥

स्वाभाविक्यस्ति या वृत्ति शुद्धा या चेतनामयी ।
तस्या कर्ताऽस्ति भोक्ताऽस्ति निर्विकल्पस्वरूपभाक् ॥ १२२ ॥

In other words, whatever may be his self-modifications in the form of pure consciousness, (he is) the doer (and) enjoyer of them, without any change in himself

123

मोक्ष कह्यो निजशुद्धता, ते पामे ते पंथ ।
समजाव्यो संक्षेपमां, सकळ मार्ग निर्ग्रंथ ॥ १२३ ॥

उक्तो मोक्षो निजा शुद्धिः स मार्गो लभ्यते यतः ।
संक्षेपादिति शिष्य ! निर्ग्रन्थः सकलः पथः ॥ १२३ ॥

Liberation is taught to be the pure (nature of the soul) itself That by which it is gained, is the way (to Liberation The True Teacher) has explained in brief the perfect path of the Liberated Ones.

124

अहो ! अहो ! श्रीसद्गुरु, करुणासिंधु अपार ।
आ पामर पर प्रभु कर्यो, अहो ! अहो ! उपकार ॥ १२४ ॥

करुणार्णवापार ! गुरो ! अहो ! अहो ! ।
[illegible]

O! O! The Holy True Teacher [illegible] unfathomable ocean of Truth (or Compassion) O Lord ! you have done the good to this poor pupil

125

शु प्रभुचरण कने धरू ? आत्माथी सौ हीन ।
ते तो प्रभुए आपियो, वर्तुं चरणाधीन ॥ १२५ ॥
प्रभो पार्श्वे धरेय किमात्मतो हीनक समम् ।
अर्पित प्रभुणा सोऽस्ति मयेय तद्वशरद ॥ १२५ ॥

What should I offer at the feet of the Lord ? Everything is less than the soul That (Soul or Soul-Knowledge) the Lord has given me (thus it being impossible for me to offer anything I) live under (the protection and guidance of the Holy Teacher's) feet

126

आ देहादि आजथी, वर्तो प्रभुआधीन ।
दास, दास, हु दास छु, तेह प्रभुनो दीन ॥ १२६ ॥
अद्यतस्त्वच्छरीरादि जायतां प्रभवेदकम् ।
दासो दासोऽस्मि दासोऽस्मि तत्प्रभोर्दीनशेखर ॥ १२६ ॥

All this body etc, (of mine) from to day I employ in the service of the Lord Servant ! a servant I am, a very humble servant of that Lord

127

षट् स्थानक समजावीने, भिन्न बताव्यो आप ।
म्यानथकी तरवारवत्, ए उपकार अमाप ॥१२७॥

स्थानषट्क निरूप्यात्र भिन्न दर्शितवान् भवान् ।
असिकोशमिवाऽऽत्मानं ह्यमितोऽयमनुग्रह ॥१२७॥

By explaining the six doctrines you have shown me the separateness of the self (from the body) like the sword in its sheath This boon is immeasurable

Conclusion

128

दर्शन षटे समाय छे, आ षट् स्थानक माहि ।
विचारता विस्तारथी, संशय रहे न काइ ॥१२८॥

स्थानषट्के समाप्यन्ते दर्शनानि षडेव भो ।
न तत्र संशय कोऽपि यथालोच्येत विस्तरम् ॥१२८॥

The six systems of philosophy are included in these six doctrines By detailed (analytical) thinking no doubt can remain (as to the truth of this)

Commentary—The Om Tat Sat of Vedanta is included in the all-comprehensive nature of Omniscience The Aviveka of Samkhya the wandering of the Purusa in the toils of Prakriti is included in the delusion (Moha) of the soul entangled in mundane life The logic of Nyaya is included in the Absolute Real, and Practical points of view by which

alone true self knowledge can be attained The materialism of Vaisesika is in the reality of the matter of the body, speech and mind, the vibrations in which are the primary and essential causes of the ever-going forging of the fetters of the soul in Samsara Even the Uttara Mimansa finds an echo in the advocacy of rites and proper conduct of course always provided that it is preceded by right knowledge For asceticism or religious practices are futile or childish if right knowledge does not accompany them Jainism calls them puerile austerities *bala tapa* of *Atmanusasana* verse 15

129

आत्मभ्रांतिसम रोग नहीं, सद्गुरु वैद्य सुजाण ।
गुरुआज्ञासम पथ्य नहीं, औषध विचार ध्यान ॥१२९॥

आत्मभ्रान्तिसमो रोगो नास्ति भिषग् गुरूपम ।
गुरोराज्ञासम पथ्य ध्यानतुल्य न चौषधम् ॥१२९॥

There is no disease (so bad) as soul delusion, (no) skilled doctor (like) True Teacher (no) prescription (like) the commands of the Teacher, (and no) medicine (like) contemplation (of and) concentration (upon the true nature of the soul)

130

जो इच्छो परमार्थ तो, करो सत्य पुरुषार्थ ।
भवस्थिति आदि नाम लई, छेदो नहीं आत्मार्थ ॥१३०॥

प्रन्वय परमार्थं चे त कृत्य त्यात्मपरीक्ष्यम् ।
भवस्थित्यादिकेनास्तु न छिन्द्यान्तु निज पलम ॥१३०॥

If you desire to attain the Highest Ideal then have the highest (truth as the) aim of life In the name of the condition of life (circumtances etc) do not destroy the aim of the soul(knowledge)

131

निश्चयवाणी सांभळी, साधन तजवां नोय ।
निश्चय राखी लक्षमां, साधन करवां सोय ॥१३१॥

आकर्ण्य निश्चिता वाणी त्याज्यं नैव सुसाधनम् ।
रक्षित्वा निश्चये लक्ष्यमात्रय साधनाचय ॥१३१॥

Having heard the word (according to the pure) Real (or absolute point of view that the soul is pure and quite free from the limitation impurities and sinfulness of the body) do not give up the means (of attain ing it) Keeping the real point in view, the means (*i e* pure conduct, rites etc) should be pursued

132

नय निश्चय एकातथी, स्रामा नथी कहल ।
एकाते व्यवहार नहीं, बन्ने साथ रहेल ॥१३२॥

निश्चयो व्यवहारो वा नात्रैकान्तेन दर्शित ।
यत्र स्थाने यथायोग्यं तथा तद् युगल भवेत्॥१३२॥

In this (book) the account is not given from the one sided view of real stand point nor from the one sided view of practical stand point The two go together (and must be applied in their appropriate places)

133

गच्छ मतनी जे कल्पना, ते नहीं सद्व्यवहार ।
भान नहीं निजरूपनु, ते निश्चय नहीं सार ॥ १३३ ॥

सद्व्यवहारहीनाऽस्ति कल्पना मत गच्छयो ।
निजभानाद् ऋते तात ! निश्चयो न हि सुन्दर ॥ १३३ ॥

All bias and distinctions which relate to sect or creed, these are not right practice So also where there is no knowledge of the true nature of the self, there is no true Real stand point

134

आगल ज्ञानी थइ गया, वर्त्तमानमां होय ।
थाशे काल भविष्यमा, मार्गभेद नहीं कोय ॥१३४॥

Commentary—"The True language of [illegible]ligion is the language of Love" so said [illegible]bat er Compassion, peace, service, etc are merely the symbols of this Divine Passion [illegible] Passion

139

मोहभाव क्षय होय ज्यां, अथवा होय प्रशांत।
ते कहिये ज्ञानीदशा, बाकी कहिये भ्रांत॥१३९॥

यत्राऽस्ति मोहने क्षीणो वा प्रशान्त भवन्' नवन् ।
सा या ज्ञानिदशा साऽन्या भ्रान्तता स्पष्टमुच्यते ॥१३९

When Delusion thought activity is de[illegible]troyed (or is suppressed) or has subside[illegible] it is called the condition of the knower ([illegible] the Self) All the rest is illusion (Fan[illegible] Error)

140

सकल जगत् ते एठवत्, अथवा स्वप्नसमान।
[illegible] कहिये ज्ञानीदशा, बाकी वाचाज्ञान ॥१[illegible]

[illegible]च्छिष्टप्रायमानं वा स्वप्नवद् वेत्ति यो जगत्।
[illegible] ज्ञानिस्थितिवाच्या शेष वाग्जालमामतम् ॥१[illegible]

Putting forward the real principal cause those who forsake the auxiliary cause, do not get Siddhahood (perfection) and remain fixed in fallacy (error)

137

मुखथी ज्ञान कथे अने, अंतर छूट्यो न मोह ।
ते पामर प्राणी करे, मात्र ज्ञानीनो द्रोह ॥ १३७ ॥

उक्ति ज्ञानकथा यस्यान्तश्चित्त मोहतमावृतम् ।
यस्य दम्भस्य मत्यस्य ज्ञानिद्रोही स केवलम् ॥ १३७ ॥

Those poor people who preach knowledge by the mouth when delusion has not left their inside show only hostility to the real knowers of self (by claiming to be what they are not in reality)

138

दया, शांति, समता, क्षमा, सत्य, त्याग, वैराग्य ।
होय मुमुक्षु घट विषे, एह सदाय सुजाग्य ॥ १३८ ॥

दया शान्ति क्षमा साम्य वैराग्य त्याग सत्यते ।
मुमुक्षुहृदये नित्यमेते स्युः प्रस्फुटा गुणाः ॥१३८॥

Compassion, Peace Equanimity, Forgiveness Truth Renunciation, Non attachment are (found) in the heart of Liberable (aspirants of self realisation) (and) they (are) always awake (there, i e active in the heart)

Commentary—"The True language of religion is the language of Love" so said Sabatier Compassion, peace, service, etc are merely the symbols of this Divine Passionless Passion

139

मोहभाव क्षय होय ज्यां, अथवा होय प्रशांत ।
ते कहिये ज्ञानीदशा, बाकी कहिये भ्रांत ॥१३९॥
यत्राऽस्ति मोहन क्षीणो वा प्रशान्त भवेत् तकत् ।
नान्या ज्ञानिदशा साऽन्या भ्रान्तता स्पष्टमुच्यते ॥१३९॥

When Delusion thought activity is destroyed (or is suppressed) or has subsided it is called the condition of the knower (of the Self) All the rest is illusion (Fancy, Error)

140

सकल जगत् ते एठवत्, अथवा स्वप्नसमान ।
ते कहिये ज्ञानीदशा, बाकी वाचाज्ञान ॥१४०॥
उच्छिष्टप्रायमान या स्वप्नवद् वेत्ति यो जगत् ।
एषा ज्ञानिस्थितिश्चान्या शेषं वाग्ज्ञानमतम् ॥१४०॥

The whole world is like rejected food, or like a dream (Knowing) this is called the condition of the knower (of the Self) All the rest is lip knowledge merely

Commentary —Food once rejected is not taken again, so the wise Believer rejects all the worldly things as undesirable Therefore he must not take them up again

141

स्थानक पांच विचारीने, छट्ठे वर्ते जेह ।
पामे स्थानक पांचमुं, एमां नहीं संदेह ॥ १४१ ॥
स्थानपञ्चकमालोच्य षष्ठे य प्रवर्तते ।
प्राप्नुयात् पञ्चम स्थान नाऽत्र शङ्काकणोऽपि रे ! ॥१४१॥

He who having thought over the (first) five doctrines follows the sixth, gains the fifth doctrine (liberation) There is no doubt in this

142

देह छतां जेनी दशा, वर्ते देहातीत ।
ते ज्ञानीना चरणमां, हो वंदन अगणित ॥ १४२ ॥
देहातीता दशा यस्य देहे सत्यपि वर्तते ।
तज्ज्ञानिचरणे मेऽस्तु वन्दनाऽगणिता त्रिधा ॥ १४२ ॥

At the feet of that self knower who has the embodied condition (but yet) lives (a life) beyond (all attachment for) the body, there are innumerable obeisances from me

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Dedicated to the Feet of the Holy True Teacher

छह पदोंका तत्त्वज्ञान तथा आध्यात्मिक कदम–

अर्वाचीन युगके महान् सन्त-शिरोमणि

श्रीमद् राजचंद्रजीका

गुजरातीमें प्रसिद्ध पत्र

PHILOSOPHY OF SIX PADAS

or

SPIRITUAL STEPS

(a celebrated letter in Gujarati of
Shrimad Rajchandra the great Saint
Philosopher of the modern age

अनन्य शरणके देनेवाले श्री सद्गुरुदेवको अत्यंत भक्तिसे नमस्कार हो

Salutations with utmost devotion to the revered saintly spiritual Master, the bestower of unequalled spiritual shelter (or spiritual refuge) !

जिन्होंने शुद्ध आत्मस्वरूपको पा लिया है, ऐसे ज्ञानी-पुरुषोंने नीचे कहे हुए छह पदोंको सम्यग्दर्शनके निवासका सर्वोत्कृष्ट स्थानक कहा है —

The enlightened personages who have acheived pure self-realisation, have laid down the following six Padas (i e philosophical spiritual steps or aphorisms) as the highest abodes of right perception or belief (*Samyag darshana*) –

प्रथम पद —'आत्मा है'। जैसे घट, पट आदि पदार्थ हैं वैसे ही आत्मा भी है। अमुक गुणोंके होनेके कारण जैसे घट, पट आदिके होनेका प्रमाण मिलता है, वैसे ही जिसमें स्व-पर-प्रकाशक चैतन्य सत्ताका प्रत्यक्ष गुण मौजूद है, ऐसी आत्माके होनेका भी प्रमाण मिलता है।

First Pada (spiritual step) – **soul is there** Just as substances such as pot, cloth etc do exist, soul also does exist On account

of certain qualities just as there ■ proof of pot cloth etc being in existence there is proof of the existence of soul, in whom there is evident quality of consciousness, illuminating self & non-self (other than soul)

दूसरा पद —'आत्मा नित्य है'। घट, पट आदि पदार्थ अमुक कालमें ही रहते हैं। आत्मा त्रिकालवर्ती है। घट, पट आदि सयोगजन्य पदार्थ हैं। आत्मा स्वाभाविक पदार्थ है, क्योंकि उसकी उत्पत्तिके लिये कोई भी सयोग अनुभवमें नहीं आता। किसी भी सयोगी द्रव्यसे चेतन-सत्ता प्रगट होने योग्य नहीं है, इसलिये वह अनुत्पन्न है। वह असयोगी होनेसे अविनाशी है, क्योंकि जिसकी किसी सयोगसे उत्पत्ति नहीं होती, उसका किसीमें नाश भी नहीं होता।

Second Pada (spiritual step) – **soul is ever-existent** Substances like pot, cloth etc are existent for a certain time soul is existent in all the three times Pot cloth etc are substances by virtue of combinations, soul is a substance by virtue of inborn nature because for its origination there are not any experiencable combinations Consciousness entity is not capable of being originated by any permutations & combinations of subs tances therefore it rs uncreated On account

of its being a non-combination it is imperishable, because one whose origination is not brought about by any combination whatsoever cannot also merge itself into anything else

तीसरा पद —'आत्मा कर्त्ता है'। सब पदार्थ अर्थ-क्रियासे सम्पन्न है। सभी पदार्थोंमें कुछ न कुछ क्रियासहित परिणाम देखनेमें आता है। आत्मा भी क्रिया-सम्पन्न है। क्रिया-सम्पन्न होनेके कारण वह कर्त्ता है। श्रीजिनभगवान्ने इस कर्त्तापनेका तीन प्रकारसे विवेचन किया है —परमार्थसे आत्मा स्वभाव-परिणतिसे निजस्वरूपका कर्त्ता है। अनुपचरित (अनुभवमें आने योग्य—विशेष सम्बन्धसहित) व्यवहारसे आत्मा द्रव्य-कर्मका कर्त्ता है। उपचारसे आत्मा घर नगर आदिका कर्त्ता है।

Third Pada (philosophical spiritual step) – **Soul is doer** (of his own deeds) – All substances are endowed with substantial efficacious process, all substances are seen associated with some or other process of modification Soul also is endowed with activity Because it is endowed with activity it is doer This doership is analysed in threefold way by Lord Jina (the conqueror of internal enmities like ignorance, passions, karmas etc)

(1) From essential reality approach with regard to processment of innate chain of modes it is doer of its own modes (2) From anupacharita vyavahar i e from unattributed actuality approach (which is associated with experiencable specific relationship) it is the doer of material Karma composed of matter (3) By attribution it is the doer of city, house etc

चौथा पद — 'आत्मा भोक्ता है'। जो जो कुछ क्रियायें होती हैं, वे सब किसी प्रयोजनपूर्वक ही होती हैं— निरर्थक नहीं होतीं। जो कुछ भी किया जाता है उसका फल अवश्य भोगनेमें आता है, यह प्रत्यक्ष अनुभव है। जिस तरह विष खानेसे विषका फल, मिश्री खानेसे मिश्रीका फल, अग्निके स्पर्श करनेसे अग्नि-स्पर्शका फल, हिमके स्पर्श करनेसे हिम-स्पर्शका फल मिले बिना नहीं रहता, उसी तरह कषाय आदि अथवा अकषाय आदि जिस किसी परिणामसे भी आत्मा प्रवृत्ति करती है, उसका फल भी मिलना योग्य ही है, और वह मिलता है। उस क्रियाका कर्त्ता होनेसे आत्मा भोक्ता है।

Fourth Pada (spiritual step or aphorism) – **Soul is the enjoyer** (of one s own doings) – Whatsoever processment (or activity) is there is all fruitful, not futile, whatsoever is being done its fruit has to be enjoyed, such

is the manifest experience Just as fruit of poison on having swallowed poison fruit of sugar on having eaten sugar, fruit of fire touch on touching fire fruit of snow touch on touching snow, cannot but be helped in the same way in whatsoever modes – passions etc or non-passions etc–the soul conditions itself – there fruit is also worth occurring & it does occur Because the soul is the doer of the activity, it is the enjoyer of its fruits

पाँचवाँ पद —'मोक्षपद है'। जिस अनुपचरित-व्यवहारसे जीवके कर्मका कर्तृत्व निरूपण किया और कर्तृत्व होनेसे भोक्तृत्व निरूपण किया, वह कर्म दूर भी अवश्य होता है, क्योंकि प्रत्यक्ष कषाय आदिकी तीव्रता होनेपर भी उसके अनभ्याससे—अपरिचयसे—उसके उपशम करनेसे—उसकी मंदता दिखाई देती है—वह क्षीण होने योग्य मालूम होता है—क्षीण हो सकता है। उस सब बंध-भावके क्षीण हो सकने योग्य होनेसे उससे रहित जो शुद्ध आत्मभाव है, उसरूप मोक्षपद है।

Fifth Pada (spiritual step) – **There is emancipation** (salvation) – There is removability of the karmas-one's own doings – whose doership from unattributed actuality point of view was propounded & whose enjo

yableness because of one's own doership was propounded because there might be acuteness of self-evident passions etc but by their non-study by their noncontact by their subsidence, their attenuation is visualised & they appear capable of being annihilated, they can be annihilated Because this & that bondage processment is capable of being annihilated there is Pada (step) of emancipation, in the form of pure inborn soul-nature devoid of those bondages

छट्ठा पद —'उस मोक्षका उपाय है'। यदि कदाचित ऐसा हो कि हमेशा कर्मोंका बंध ही बंध हुआ करे, तो उसकी निवृत्ति कभी भी नहीं हो सकती। परन्तु कर्मबंधसे विपरीत स्वभाववाले ज्ञान, दर्शन, समाधि, वैराग्य, भक्ति आदि साधन प्रत्यक्ष हैं, जिस साधनके बलसे कर्म-बंध शिथिल होता है– उपशम होता है–क्षीण होता है, इसलिये वे ज्ञान, दर्शन, संयम आदि मोक्ष-पदके उपाय हैं।

Sixth Pada (spiritual step) – There is path (or means) of emancipation (salvation) – If perhaps it is like that only bondages are going on, then their reversal would not be possible at any time, but means such as knowledge perception, samadhi (meditation etc) – unattachment, devotion etc which

are of nature contrary to the karma (doings) bondage, – are evidently witnessed, by the prowess of which means bondage of karmas (one's own doings) becomes loosened, subsides or gets annihilated Therefore these knowledge perception right spiritual character ect are means for the achievement of the emancipation (or salvation) pada (step)

श्री ज्ञानीपुरुषोंद्वारा सम्यग्दर्शनके मुख्य निवासभूत कहे हुए इन छह पदोंको यहाँ संक्षेपमें कहा है। समीप-मुक्तिगामी जीवको स्वाभाविक विचारमें ये पद प्रामाणिक होने योग्य हैं—परम निश्चयरूप जानने योग्य हैं, उसकी आत्मामें उनका सम्पूर्णरूपसे विस्तारसहित विवेक होना योग्य है। ये छह पद सन्देहरहित हैं, ऐसा परम पुरुषने निरूपण किया है। इन छह पदोंका विवेक जीवको निजस्वरूप समझनेके लिये कहा है। अनादि स्वप्न-दशाके कारण उत्पन्न हुए जीवके अहंभाव-ममत्वभावको दूर करनेके लिये ज्ञानी-पुरुषोंने इन छह पदोंकी देशना प्रकाशित की है। एक केवल अपना ही स्वरूप उस स्वप्नदशासे रहित है, यदि जीव ऐसा विचार करे तो वह सहजभावमें जागृत होकर सम्यग्दर्शनको प्राप्त हो, सम्यग्दर्शनको प्राप्त होकर निज स्वभावरूप मोक्षको प्राप्त करे। उसे किसी विनाशी, अशुद्ध और अन्यभावमें हर्ष, शोक और संयोग उत्पन्न न हो, उस विचारसे निज स्वरूपमें ही निरन्तर शुद्धता, सम्पूर्णता, अविनाशीपना, अत्यन्त आनन्दपना

उसके अनुभवमें आता है। समस्त विभाव पर्यायोंमें केवल अपने ही अध्याससे एकता हुई है, उससे अपनी सर्वथा भिन्नता ही है, यह उसे स्पष्ट-प्रत्यक्ष-अत्यन्त प्रत्यक्ष-अपरोक्ष अनुभव होता है। विनाशी अथवा अन्य पदार्थके संयोगमें उसे इष्ट-अनिष्टभाव प्राप्त नहीं होता। जन्म, जरा, मरण, रोग आदिकी बाधारहित, सम्पूर्ण माहात्म्यके स्थान ऐसे निज-स्वरूपको जानकर-अनुभव करके-वह कृतार्थ होता है। जिन जिन पुरुषोंको इन छह पदोंके प्रमाणभूत ऐसे परम पुरुषके वचनसे आत्माका निश्चय हुआ है, उन सब पुरुषोंने सब स्वरूपको पा लिया है। वे आधि, व्याधि, उपाधि और सब संगसे रहित हो गये हैं, होते हैं, और भविष्यमें भी वैसे ही होंगे।

These such six padas (spiritual steps) propounded by the venerable enlightened - personages as principal abode of right perception (Samyag Darshana) are stated here in brief To any soul whose emancipation (salvation) is nearby these padas (spiritual steps) are likely to be proven on slighter thought, are likely to be felt as supreme reality are likely to create in his soul the discrimination with all-sided details These six padas (spiritual steps) are absolutely beyond doubt,-this [illegible] so propounded by the supreme personage The d...

of these six padas (spiritual steps) is laid down in order that the soul might under stand (realise) one s own self The enlightened ones have preached these six padas (spiritual steps) in order to get dispelled the soul s egoism – possessionism, generated by beginningless dream-state (of ignorance) If the soul just conditions its mode that one s own self – form is just devoid of the dream-state (of ignorance) then getting awakened only on slightest effort it would attain right perception (or belief), having attained right perception, it would attain emancipation in the form of one's own inborn self To him there would not arise any touch of joy or sorrow with regard to any vanishing impure alien mode other than one s own self On that reflection purity, perfectness, imperishability, absolute joyfulness come into incessant experience within its own self Assumption of oneness with all ante-inborn perverse modes is caused to own self merely by superimposition, from these there is absolutely separateness of one s own – such distinct, manifest absolutely manifest non-dependent realisation (or spiritual experience) occurs

to him On unison with perishable or extra neous substances agreeableness or disagree ableness do not occur to him His objective being fulfilled he becomes fully satiated having known and felt (experienced) one s own spiritual self-form, which is devoid of birth agedness, death disease & such other troubles (or obstructions) & which is abode of perfect glorification All those persons who have acheived realisation of the soul through the medium of the supreme per sonage s word authoritative by the said six padas (spiritual steps) have attained one s own self-form, have become devoid of all associations like internal anxieties physical ailments & extraneous botherations are becoming like that & will become just the same in future

जिन सत्पुरुषोंने जन्म, जरा, और मरणका नाश करने-वाला, निज स्वरूपमें सहज-अवस्थान होनेका उपदेश दिया है, उन सत्पुरुषोंको अत्यंत भक्तिसे नमस्कार है। उनकी निष्कारण करुणासे नित्य प्रति निरंतर स्तवन करनेसे भी आत्म-स्वभाव प्रगटित होता है। ऐसे सब सत्पुरुष और उनके चरणारविंद सदा ही हृदयमें स्थापित रहो।

Salutations with utmost devotion to those saintly personages who have given the precept, capable of annihilating birth, agedness death, & capable of effortless enplacement in one's (soul s) own self, even in always incessantly praising their spontaneous *selfless compassion the inborn soul nature* gets manifested May the lotus-feet of all such saintly personages be ever enshrined in heart!

जिसके वचन अंगीकार करनेपर, छह पदोंसे सिद्ध ऐसा आत्मस्वरूप सहजमें ही प्रगटित होता है, जिस आत्म-स्वरूपके प्रगट होनेसे सर्वकालमें जीव संपूर्ण आनंदको प्राप्त होकर निर्भय हो जाता है, उस वचनके कहनेवाले ऐसे सत्पुरुषके गुणोंकी व्याख्या करनेकी हममें असामर्थ्य ही है। क्योंकि जिसका कोई भी प्रत्युपकार नहीं हो सकता ऐसे परमात्मभावको, उनसे किसी भी इच्छाके बिना, केवल निष्कारण करुणासे ही प्रदान किया है। तथा ऐसे होनेपर भी जिसने दूसरे जीवको 'यह मेरा शिष्य है, अथवा मेरी भक्ति करनेवाला है, इसलिये मेरा है' इस तरह कभी भी नहीं देखा—ऐसे सत्पुरुषको अत्यंत भक्तिसे फिर फिरसे नमस्कार हो।

That saintly personage – on acceptance of whose words soul's own self-form as

established by the six padas (spiritual steps) gets effortlessly manifested by manifestation of which self-form the soul having attained perfect blissfulness becomes fearless for all times, – to define the merit of such saintly personage, exponent of those words there is utter inability, because without desiring anything in return merely through causeless (or selfless) compassionateness he has bestowed the supreme soul mode, whose return obligation cannot be brought about in spite of that 'this is my disciple or devotee therefore he is mine – in this way one who has never looked with reference to other soul, to such saintly person salutations again & again with utmost devotion !

जिन सत्पुरुषोंने जो सद्गुरुकी भक्ति निरूपण की है, वह भक्ति केवल शिष्यके कल्याणके लिये ही कही है। जिस भक्तिके प्राप्त होनेसे सद्गुरुकी आत्माकी चेष्टामें वृत्ति रहे, अपूर्व गुण दृष्टिगोचर होकर अन्य स्वच्छन्द दूर हो, और सहजमें आत्म-बोध मिले, यह समझकर जिसने भक्तिका निरूपण किया है, उस भक्तिको और उन सत्पुरुषोंको फिर फिरसे त्रिकाल नमस्कार हो।

The saintly personages who have propounded devotion of saintly spiritual Master

have prescribed that devotion merely for the spiritual benification of the disciple, by acheivement of which devotion mental mode would remain fixed in the internal workings of the saintly Master s soul, all other wanton behaviour would be eradicated on unprecedented virtue getting visualised, soul-knowledge would be effortlessly produced – knowing so the devotion which has been pro pounded, to that devotion & to those saintly personages salutations again & again in all the three times!

यद्यपि कभी प्रगटरूपसे वर्त्तमानमें केवलज्ञानकी उत्पत्ति नहीं हुई, परन्तु जिसके विचार-योगसे केवलज्ञान शक्तिरूपसे मौजूद है, यह स्पष्ट जान लिया है–इस प्रकार श्रद्धारूपसे केवलज्ञान हुआ है–विचार-दशासे केवलज्ञान हुआ है–इच्छा-दशासे केवलज्ञान हुआ है–मुख्य नयके हेतुसे केवलज्ञान रहता है, जिसके संयोगसे जीव सर्व अव्याबाध सुखके प्रगट करनेवाले उस केवलज्ञानको, सहजमात्रमें पानेके योग्य हुआ है, उस सत्पुरुषके उपकारको सर्वोत्कृष्ट भक्तिसे नमस्कार हो! नमस्कार हो!!

If, perhaps, manifestly in the present time there has not been springing up of

Keval Gnana – perfect knowledge (omni science), but on giving thought to whose words it is known distinctly that Keval Gnana (omniscience) is there, in this way Keval Gnana (omniscience) is produced in thought-state Keval Gnana (omniscience) is produced in desire-state Keval Gnana (omniscience) prevails by reason of principal reality point of view, – such Keval Gnana (perfect knowledge) – the manifester of all unimpeded bliss, to attain which soul became effortlessly capable through the instrument of whose spiritual contact to that saintly person s benevolence with supreme devotion let there be salutations ! let there be salutations !